

THE COLOPHONS OF THIRTY PĀLI MANUSCRIPTS FROM NORTHERN THAILAND

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PREFACE

It was in the spring of 1972 that I first visited a Northern Thai monastery: a rural *wat*, some 3km from Lamphun Municipality. I was surprised by what I saw: a good dozen elderly men clad in faded and worn-out blue cotton shirts, their sunburnt faces laughing, some puffing sweet-smelling clouds out of their long green *khīīnōo* cigars, sitting on mats surrounded by hundreds of palm-leaf manuscripts, undoing their wrappings, reading a little bit of this, a little bit of that, chatting and exchanging views about their favourite stories: Northern Thai literature, at that time almost unknown outside the region, appeared to be still pretty much alive among the Lan Na people — at least, in the hearts of the older generation. To see so many "simple folk" reading Northern Thai script at ease, and discussing literary works was surprising; what made me feel

perplexed, was the contradiction lying in the fact that most of these manuscripts had been left untouched, as I came to learn, for years, in half a dozen partly rotten, wooden caskets — a prey for termites, mice and mould.

These elderly lay-men were, by the way, volunteers from the community of Wat San Rim Ping who had been asked the previous day, by Acharn Singkha Wannasai (1920–1980), my teacher and project advisor, to lend a helping hand to a "Farang" wanting to study and record valuable examples of the Northern Thai literary tradition on microfilm, in order to preserve them and make them known abroad.

At that time, not only the manuscripts, but also the language and literature of Northern Thailand seemed doomed to slip into oblivion. The following years, however, witnessed considerable change; today, Northern Thai language and literature, arts and culture are enjoying growing attention. Scholars from Thailand and abroad, but above all, the people of Northern Thailand themselves, including folk artists and members of the Buddhist Saṅgha, have joined in the task of preserving Lan Na's literary heritage.

The present study grew out of an involvement in these endeavours. Having evaluated a considerable number of manuscripts in the course of previous research, preservation work, and teaching responsibilities, the idea of making an in-depth study of colophons was sparked by discussions with Professor Dr. Oskar von Hinüber (Universität Freiburg) who had for several years been tracing the ancient Pāli tradition of Lan Na. His articles, published in various journals since 1983, were especially stimulating for this study. He also took it upon himself to check my Pāli transliterations, and verify the beginnings and endings of the thirty manuscripts introduced here, in the standard editions. So now that the study has been completed, my sincerest thanks go first to him for his encouragement and personal interest in the progress of the work.

I am further indebted to Professor Dr. Udom Roongruangsri, my colleague at the M.A. Program "Lanna Language and Literature". Chiang Mai University, who shared generously his time and expertise in discussions of the contents and the wording of some of the older colophons.

Thoughts also go back to Professor Dr. Bernhard Kölver (Universität Kiel) who spent, some ten years ago, many an afternoon discussing the problems of how to come to grips with the abundance of variants in Northern Thai manuscripts from different historical epochs and various geographical origins. The transliteration system which evolved out of this cooperation proved useful again for preserving the linguistic evidence

contained in the colophons.

This article would not have taken its present shape without the continuous contributions — practical, intellectual, and emotional — made by my wife, Ingrid, during every phase of the work.

I am further obliged to John Cadet (Chiang Mai) for going through an early draft of the translation of several colophons. In the final stages of writing Laurie Maund (Chiang Mai University) took great pains in polishing the English, at the same time adding valuable suggestions.

The map was prepared by Bordin Wongjunpong under the supervision of Asst. Professor Dr. Nuansiri Wongtangswad (Chiang Mai University). Chuanpit Lilit proved herself reliable and circumspect as ever, when helping in preparing the manuscript, and assisting in computer work. The special characters and signs were designed by Phichak Limprasutr, Chiang Mai; the retyping of the data section (Part B) as well as the rearrangement of the Introduction which had to be transferred from a different word-processing system, was done by myself. All errors or misprints are therefore entirely mine.

Other persons have, knowingly or unknowingly, also contributed to the completion of the present study: the colleagues involved in the "Preservation of Northern Thai Manuscripts" Project, who had to compensate for my absence during field trips and meetings; likewise those from the Department of Thai, and the M.A. students who showed understanding and patience when I had to absent myself from "Rüan Doem", our common workstation at the Faculty of Humanities, for longer periods during past semester breaks.

I should also like to take this opportunity to express again my deep appreciation for the continuous support extended by the National Research Council of Thailand as well as the National Library, Bangkok. I am especially obliged to Professors Maenmas Chavalit and Kulasap Gesmankit for their personal interest in the work and their readiness to help with its progress in every respect. Special thanks are due for the permission to go through preliminary hand-lists of the holdings of Northern and Northeastern Thai manuscripts at the National Library, and to have microfilm copies made of a considerable number of relevant texts.

As may be inferred from the foregoing acknowledgments, the present study could be pursued due to a combination of favourable conditions; the most exceptional being the privilege of a continuous stay in Northern Thailand, made possible through the seconding of a lecturership for the M.A. Program "Lan Na Language and Literature" at the Department of Thai, Faculty of Humanities, Chiang Mai University, by the German Academic Exchange Service (DAAD) since 1983. Furthermore, the work

was greatly enhanced by the results of previous research projects conducted by the author with the support of the German Research Association (Deutsche Forschungsgemeinschaft [DFG], Bonn) between 1971–1983. The texts under study were easily accessible, since a copy of a microfilm collection including the texts presented here, set up in 1972–1974 in the course of the Project "Dokumentarische Erfassung literarischer Materialien in den Nordprovinzen Thailands", had been donated to Chiang Mai University (Department of Thai) by the German Foreign Office, in 1977/78. Thanks to a grant given to the above-mentioned M.A. Program by the Volkswagen-Stiftung, Hannover, in which were included two high-quality microfilm readers, these microfilms could be conveniently made use of for the present study.

Finally, I should like to express my gratitude to the Pali Text Society for publishing the study in the Society's *Journal*, and for providing a grant to be used for expenses that occurred in the course of producing camera-ready copy. I am especially obliged to the editor of the PTS Journal, Professor K.R. Norman, for taking it upon himself to make the editorial changes needed for publication.

Last but not least, mention must be made of the authors and the scribes, as well as the donors and supporters of the past who joined hands in the making of the manuscripts presented here. It is through their efforts that we can study Lan Na's literary heritage and witness the pre-eminent role Buddhism and literature formerly enjoyed in the hearts of the people.

Chiang Mai, April 1990

Harald Hundius

Note on Transcriptions.

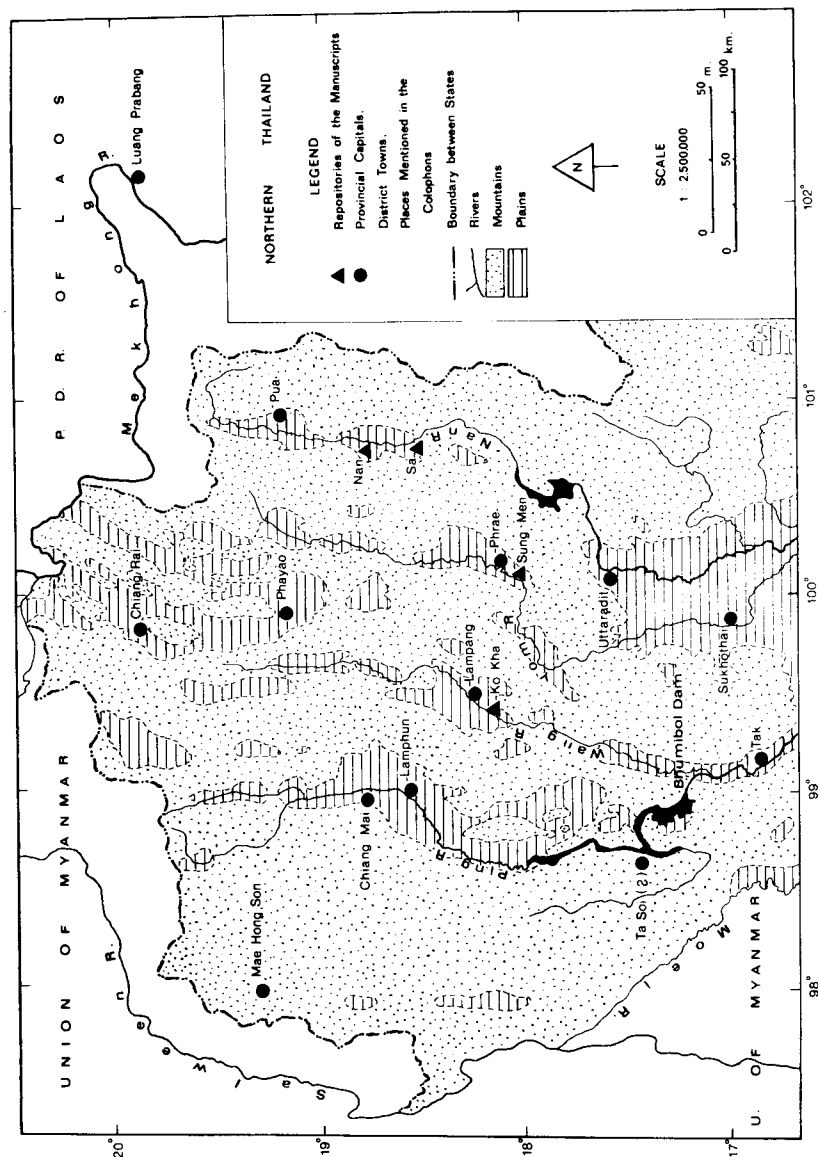
1. For the edition of the Colophons the Transliteration System as introduced in HUNDIUS 1990 (pp. 215 foll) is used. Its main features are explained in Part B, 1.1, below.
2. For phonematic transcriptions the system introduced by Mary R. Haas (see HAAS 1964 [for Central Thai], 1958 [for Northern Thai]; see Bibliography) is used, with some minor modifications stated in Part B, 1.2.
3. Names of persons, places and monasteries etc., as well as official titles and ranks mentioned in the colophons, when referred to in the translation or in the main text, are generally given in transliteration, however, in a simplified version of the system mentioned above (1.; for details see B, 1.1.2., § 18).
4. Commonly known names of persons, monasteries, towns or other

geographical places are referred to in a broad phonetically oriented transcription known as "General System" (s. JSS, 33, 1941, pp. 49 foll). Official or widely used orthography in forms like Luang Prabang, Vientiane, Chulalongkorn, etc. is maintained. (When deemed helpful for verification, phonematic notation in accordance with the pronunciation in modern Central as well as Northern Thai has been added). Likewise, Romanized spellings of personal names are, if known, given in the form used or preferred by their holders.

5. A number of Pāli and Sanskrit words and special terms, e.g. Buddhasāsana ("Buddha's Teachings"), Nibbāna (Skt: "Nirvāṇa"), peta ("hungry ghost"), akṣara ("character, letter") etc. are written in accordance with commonly used Romanization.

List of Abbreviations* and Signs

AD	Anno Domini (Christian Era)
BE	Buddhist Era (Christian Era + 543)
c.	century (Christian Era)
clf	classifier
CPD	A Critical Pāli Dictionary (begun by V. Trenckner, 1924–48)
CS	Cūḷasakarāja ("Little Era" = Christian Era minus 638)
CT	Central Thai (Siamese, Standard Thai)
Dc no	Documentation number, i.e. Item-Number in: Hundius (1976b; Verzeichnis der auf Mikrofilm erfaßten literarischen Dokumente aus Nordthailand [1972–1974]).
don	donor (of a manuscript)
foll	following
ms no	manuscript number (as recorded on microfilm)
n.d.	no date
no no.	no number (i.e. palm-leaf folio without pagination on the microfilm)
NT	North(ern) Thai (Tai Yuan, Kam Müang, Lan Na Thai)
P	Pāli
p	number of palm-leaf page(s) as recorded on microfilm
p.	page
r	recto
r.	reigned
Skt	Sanskrit
spp	sponsor or supporter (of the making of a manuscript)
v	verso



* Abbreviations of names of Pāli works are those used in the CPD, as are the numbers attached to the Pāli titles which refer to the categorization used in that work. If those numbers are put in square brackets, the respective text is not mentioned in the CPD.

NB: a number (usually 1–5) following a palm-leaf page no. refers to the line, an attached "a", "b", "c" to the section thereof.

The following signs have been used:

- || transliteration
- // phonematic transcription
- () illegible or difficult to read (on the microfilm)
- [] supplements by me
- { } deletions suggested by me; also used with parts of proper names which appear to be used merely or predominantly as epitheta ornantia and may therefore not be taken as parts of the genuine names.

PART A : INTRODUCTION

1. Background: The Sources.

1.1 The Pāli Tradition of Northern Thailand in an Historical Perspective.

The subject of this study is "colophons", short paragraphs written by the scribes in their native language, Northern Thai, as an accompaniment to the main text which is written in Pāli. Engraved on palm-leaves, they have survived the tide of the times, sometimes under preciously gilded wooden covers and wrapped in faded silk, hidden in huge wooden caskets, in well over 3,000 monastic libraries scattered throughout the eight northernmost provinces of Thailand.

Taken from a selection of Pāli manuscripts, the "Holy Scriptures" or "Dhamma Texts" of the Theravāda School of Buddhism, among these some of the oldest known manuscripts from Southeast Asia that have come down to us, the colophons offer glimpses of a distant past, dating back to half a millennium ago.

It was a time of religious zest: Lan Na, the Tai Yuan kingdom established by King Mangrai in the 13th c., had been consolidated and reached a high level of prosperity and cultural blossoming. After a time of intensive scholarly exchange with Singhalese-reform Buddhism, in the 15th–16th c. a number of learned Lan Na monks had emerged as masters of Pāli, the holy language of the Southern Buddhist tradition. Such was their mastery that they were not only able to translate the huge corpus of Buddhist Scriptures from Pāli into the vernacular language, Northern Thai, but were also able to produce scholarly as well as literary works of their own.

During this period, while numerous texts belonging to the Theravāda tradition were copied from foreign sources, the script that had come to be used for Pāli texts was adapted to be used for writing Northern Thai (NT), as well.¹ It is this type of script, the "Lan Na Dhamma Script" or /tũa mʉaŋ/, as it is generally called by its users, which came to be the

main media of written communication from the 16th–17th century until well into the middle of the 20th century.²

Through this script, the promulgation of the Buddhādhamma was greatly enhanced: the canonical works were disseminated in bilingual (Pāli-NT) versions called |woohaar| (/woohāan/)*, and this in turn gave rise to a huge literary production, drawing upon local as well as foreign themes and plots. In fact, the bulk of the Lan Na literary heritage, religious as well as secular, has come down to us through the "Lan Na Dhamma script".³

A certain part of the Lan Na literary tradition, however, continued to be copied in the original monolingual Pāli versions. These were mainly canonical texts or those connected indirectly with the Tipiṭaka, as well as a number of scholarly works used for study purposes. Furthermore, Pāli was chosen as the medium of several works composed by Lan Na scholars: among these commentaries and subcommentaries on canonical and post-canonical texts, treatises on cosmology, religious chronicles and treatises on Pāli grammar.⁴

It is to this Pāli tradition of Lan Na that the thirty manuscripts included in the present study belong. They cover a period in history of well over four centuries: the earliest dating back to the turn of the 15th–16th century, the "Golden Age" of Pāli Literature, when Lan Na, as an

2 Two other scripts have been used for Northern Thai in the past. The first, called |Fak Khaam| ("Tamarind-Pod"), a derivation of a contemporary Sukhothai script, which appears to have been used solely for epigraphy, is documented in inscriptions dating mostly from the 15th–16th c. The second type, previously called |Khōm Müān| (/khōm mʉaŋ/) by such scholars as Singkha Wannasai and which is nowadays mostly referred to as |Daiy Nideeś| (/thaj nítthēet/), has been used for transmitting a number of works of "classical" Lan Na poetry. Only a good dozen (palm-leaf) manuscripts written in this script have survived, the majority of which date from the first four decades of the 19th c. A facsimile of this alphabet can be found in Notton 1925: plates 21–24.

* Cf. P: *vohāra* "expression, speech".

3 A detailed description can be found in: Hundius 1990:119 foll. This script was also the subject of a study completed in 1981 by Kong Kao Wirapracak and Niyada Thasukhon (see Bibliography).

4 Cf. Cœdès 1915. A list of thirty Pāli works (not including the Paññāsa-Jātaka or "Fifty Apocryphal Jātakas" also generally ascribed to the Pāli School of Chiang Mai) known or believed to have been written by scholars of the Lan Na tradition is given in: Likhitanonta 1980:71 foll. The Paññāsa-Jātaka has recently been re-edited — on the basis of texts belonging to the Burmese tradition — by the Pali Text Society. See Jaini 1981, 1983.

¹ The earliest dated evidence of the Lan Na Dhamma Script used for writing a vernacular Northern Thai text that has been identified to date, inscribed on the base of a Buddha Image kept at Wat Chiang Man (NT |Waq Jiiañ 'Hman|, /wāt ciaŋ mǎn/), Chiang Mai, dates from AD 1465 (CS 827). It comprises two short lines (mentioning the names of Buddhist dignitaries who supported the casting of the Buddha Image, and the name of the laywoman-sponsor) which are preceded by two lines written in Pāli. Cf. Pent 1976:55 foll.

independent kingdom, was enjoying a peak of cultural blossoming under King Müang Kāo (r. 1495–1526).

The colophons in four of the eleven holographs originating from this period, state that they were written in 'Daa "Sṇṇy (NT /tāa sṇṇj/, CT /thāa sṇṇj/; written according to the "General System": Ta Soi), once apparently a centre of Buddhist learning and Pāli studies, the location of which has, up to the present time, withstood scholarly endeavours.*

It can be taken as a reflection of the political history of Lan Na during the following two centuries, rather than an accident, that only very few of the thirty manuscripts under study date from the 17th–18th c.: subjugated under Burmese suzerainty, the population was subjected to incessant warfare, foreign exploitation, and internal rivalries to such an extent that material and psychological preconditions for cultural and literary productivity must have been severely impaired.⁵

The majority of the remaining holographs stem from the early 19th c. when, after throwing off the Burmese yoke through an alliance with Siam, the five principalities of Lamphun, Lampang, Phrae, Nan, and after its reconstruction, Chiang Mai, enjoyed, as vassal states under Siamese suzerainty, far-reaching internal independence and relative prosperity.

An individual to whom special recognition is due for his important part in the quest for literary reconstruction during this time, is a monk named Kañcana Mahāthera, mostly called [Gruu Paa Kañcana] among Northerners, who was probably a native of Phrae. The colophons taken from manuscripts made under Kañcana's aegis, while representing only a tiny part of his heritage, still do convey a glimpse of the political and socio-economic conditions under which this charismatic religious leader exercised his influence far beyond the boundaries of his home principality, over the entire region of Lan Na, and even into the kingdom of Luang Prabang.

The most recent holograph of the collection under study here was

* See, however, Part B, Post-script to 05, Remarks, below.

⁵ This conclusion may be drawn from the conspicuous scarcity of manuscripts of that period to have so far come to light. The discovery, in 1968, of several caskets of palm-leaf manuscripts hidden in a cave in the present district of Mae Sarieng, the majority dating from the 17th c., also hints in this direction: obviously, the manuscripts had been brought into safety when the Tai Yuan population living in that area became caught in the crossroads of warring Burmese and Tai Yuan troupes. Cf. Keyes 1970:232. In fact, 'Daa "Sṇṇy may also have fallen victim to the turmoils during the Burmese subjugation of Lan Na (cf. v. Hinüber 1988:23).

written in 1869, by the initiative of another important reconstructor of cultural, and especially literary, traditions of the North, viz. Anantaworariththidet who ruled over the principality of Nan from 1853 until 1893. This manuscript may be regarded as one of the last witnesses of the living Pāli tradition of Lan Na before it gradually came to an end in the first half of the 20th century.⁶

Several factors contributed to the decline of Pāli studies in what was once the home of the famous Pāli School of Chiang Mai. Perhaps the most far-reaching were the successful efforts of the Central Government in Bangkok to establish administrative control over the whole country, including the principalities of the North which had become increasingly threatened by British and French Imperialism. These reforms which changed an administrative system that had been in practice since the 15th c., were started during the reign of King Chulalongkorn (r. 1868–1910), and paved the way for the country's development into a modern Nation-State.⁷

As far as religious education, and especially Pāli studies, were concerned, basic changes were introduced as well, culminating, in the first decade of this century, in the reorganization of the Buddhist clergy, and the introduction of a centralized, national monastic education. Consequently, monks from the North were required to study Pāli on the basis of texts belonging to the Siamese tradition, written in a different script, i.e. either Khmer ([Khṇṇm]) or Siamese (Central Thai), and advancement in the Saṅgha, as well as admission to the Buddhist Universities which had been established in the capital, Bangkok, became tied up with the passing of centralized examinations based on those

⁶ The last major effort to keep alive the scholarly Pāli tradition of the North was undertaken, as it seems, in the twenties and thirties under the leadership of [Gruu Paa Siiwijeey] (/khuu baa siwīcay/) [AD 1878–1938], a charismatic Northern Thai monk scholar and fervent preserver of Lan Na literary and cultural traditions who copied a number of Pāli manuscripts by himself, e.g. the *Khuddakanikāya* comprising 16 phuuk, dating from AD 1926. On the gilded "mai hlaap of this neatly written manuscript a colophon is engraved similar to those found on the manuscripts made under [Gruu Paa Kañcana] in the previous century. This manuscript which belongs to the holdings of [Gruu Paa Siiwijeeyya's] home monastery at a village called /bañ paay/ (Amphoe Li, Lamphun), was one of those used by Singkha Wannasai (1920–1980) for his part in the preparations for the first printed edition of the Lan Na Tipiṭaka completed recently (see below).

⁷ A detailed account of the politics of reform as pursued in the field of education, is contained in: Wyatt 1969. For the initiatives to expand secular as well as religious education into the provinces, including the North, see especially pp. 234 foll.

texts.⁸

While Northern Thai, despite the gradual introduction since the early twenties of a centralized secular school system based entirely on Central Thai, still remained the common medium of oral, and, at least in the religious sphere, written communication up to the period of World War II, an aggressive "National Unification Policy" enforced during the first years of the war, practically penalizing the study and teaching of Northern Thai language and script, dealt a severe blow to the monasteries of the North in their function as guardians of the literary tradition.⁹

Since that period, an ever decreasing number of people have learned to read and write the Northern Thai script during their customary stay in a monastery. This contrasts with the generations of the previous five or six centuries who had received monastic elementary education based on the study of Northern Thai. Consequently, today it is, above all, the members of the older generation who are still able to read Northern Thai. Among these, only very few can be found who are familiar with ancient manuscripts such as those belonging to the Pāli tradition of Lan Na, which thus have ceased to be copied.

Nowadays, while Northern Thai is still being used in everyday communication by some four million people living in the North, the general trend towards modernization and secular education, together with the overwhelming impact of the centralized national mass media — a process which accelerated tremendously with the implementation of the First National Economic and Social Development Plan in the early sixties — have contributed to its decreasing status in modern society, especially since the written tradition no longer seems to have any relevance for the majority of the younger generation.

Counter-acting this process of decline, however, is an increasing awareness, particularly wide-spread among culturally minded academics and members of the Northern Saṅgha, of the value of the cultural traditions of Lan Na, which are felt to be threatened by the impact of rapid social and economic change brought about during the past two or three decades. The feeling that the heritage of the past is seriously

endangered, is increasingly shared by the central authorities.

The constitution of Chiang Mai University, founded in 1964 as the first University outside Bangkok, explicitly states that one of her four basic duties is "to promote and enhance the study and preservation of the cultural heritage of the region". The introduction, in the following years, of teaching courses and research in Northern Thai language and literature, a trend later to be followed by provincial Teachers' Training Colleges, and Cultural Centres, heralds this new attitude.

Concerns about the growing negligence of the regional literary tradition led, again beginning in the early sixties, to increased efforts to preserve this part of the cultural heritage of Lan Na for future generations. A noteworthy example, initiated by the Northern Saṅgha, is the edition of a printed version of the complete Lan Na Tipiṭaka, which was recently accomplished after an effort of 15 years, and with remarkable public support, under the leadership of a Chiang Mai Monastery, in 1988.

1.2 Surveys of Manuscripts and Relevant Research.

1966 saw the completion of a survey of manuscripts in the possession of Northern monastic libraries, focussing on Lamphun province, which had been supported for several years by the Siam Society, Bangkok. The leading scholar responsible for this survey, Acharn Singkha Wannasai, Lamphun, later contributed substantially to another Project which, funded by the Deutsche Forschungsgemeinschaft (DFG), aimed at setting up a microfilm collection of manuscripts representative of the indigenous literary tradition. It is from this collection, set up between 1972 and 1974 from manuscripts in some 95 monastic, as well as private, libraries that the thirty manuscripts under study have been drawn.¹⁰

Fortunately, the microfilming of important manuscripts of the Lan Na tradition was to be continued, a few years later, by another project, jointly supported this time by two Japanese organizations, viz. the Toyota

⁸ See also Gosling 1983:92 foll.

⁹ An impression of the atmosphere of intimidation prevailing in monasteries in Lamphun province can be obtained by reading the brief account given by Singkha Wannasai (cf. Wannasai 1980:7–9) who relates the occurrence of the burning of Lan Na palm-leaf manuscripts in a number of monasteries in Lamphun and Phrae provinces, as well as the resistance among devout adherents of the Northern tradition against the attempts to enforce the usage of Siamese or "Central Thai" (CT) instead of Lan Na scriptures in the monasteries.

¹⁰ The microfilms, comprising about one thousand titles, are available both in the National Library, Bangkok (since 1974), and at Chulalongkorn University (Department of History, as a donation from the German Foreign Office in 1978/9), Bangkok; Chiang Mai University (Department of Thai, also a donation from the German Government), as well as at the Universities of Kiel and Göttingen, Federal Republic of Germany. A preliminary handlist of the texts contained in the microfilm collection, which include a large number of parallel versions, exists in the form of a computer print-out (see Hundius 1976b) and is available upon request from the author.

Foundation and the National Museum of Ethnology, Osaka. This led to the establishment of microfilm documentations which, taken over in 1981 by the newly established Social Research Institute of Chiang Mai University, comprises by now some 4,000 texts, the majority belonging to secular fields of knowledge such as traditional law, customs, astrology, history, medicine, etc. A selection of about a hundred texts written entirely in Pāli is also included.¹¹

Since 1987, another project, aiming at the preservation of manuscripts in situ, that is at local monastic libraries, was started by Chiang Mai University's newly founded "Center for the Promotion of Arts and Culture", with support from the German Foreign Office's Cultural Assistance Program. This project, which has been supplemented by a microfilming unit to record valuable manuscripts, will further enrich the source basis for Northern Thai, as well as Pāli, studies in the future.¹²

By making the manuscripts more easily accessible, and also by drawing the attention of scholars from abroad to the rich literary heritage of Northern Thailand, the microfilm projects appear to have motivated Western Pāli scholars once again to turn their interest to the Pāli tradition of this region, thus reviving a field of study which had been left unattended for more than half a century. For it was as early as 1915 that the great French scholar of Southeast Asian Studies, George Cœdès, had given proof of the existence of a significant Pāli tradition in the area of the former Kingdom of Lan Na. His "Note sur les ouvrages pālis composés

¹¹ Part of this microfilm documentation consists of manuscripts first recorded during 1972-1974 (DFG-Collection), which were re-microfilmed because of their special value (nos. 17, 18, 20, 21, 25, and perhaps also 24 of the present study). In addition, the SRI surveys brought to light several previously unknown holographs. Included in the SRI collection is the oldest dated manuscript discovered to date in the North. This manuscript (a copy of parts of the *Jātaka-aṭṭhakathā-vajjanāṇā*), written in AD 1471 (CS 833), is also the second oldest known in Thailand (the oldest one, a copy of the *Sāratthapakāsinī*, dates from AD 1440; see v. Hinüber 1985:3). According to figures mentioned in the printed catalogue of 1986a (Foreword, without pagination), a total of 13,726 phuuk comprising 3,694 texts, including an unknown number of parallel versions, had been photographed, as of March, 1986, on 145 reels of microfilm. In the meantime, they have increased, as Acham Phanphen Khruathai (M.A.) kindly informs me (May, 1989), by an additional twenty reels. The titles of the texts recorded, together with some basic additional data covering the contents of 145 reels, have been published in successive inventory lists or short catalogues (see Social Research Institute [ed.] 1986a-b).

¹² Since recording work began, in November 1987, some 200 reels have been microfilmed (as of May, 1989). In this project, which is scheduled to continue until September 1991, Northern Thai and Pāli manuscripts are classified and microfilmed separately, which will considerably facilitate working with the texts.

en pays thai", despite being outdated now in some respects, has remained a basic source for the study of this subject until today.¹³

Ten years thereafter, Cœdès edited and translated parts of two important works mentioned in his earlier article, viz. the *Cāmadevivaṇṣa* and the *Jinakālamālī*, two religious chronicles compiled by Northern Thai monk-scholars in the 15th and 16th centuries, respectively.

When reading the editor's notes today, one is left wondering why Cœdès, who undoubtedly had access to Northern Thai, based his edition solely on "Southern", i.e. Siamese, sources without even mentioning the existence (or non-existence) of a single Northern Thai manuscript. His main sources in fact were versions printed in Siamese script which were checked with one manuscript each. These, as may be assumed, were written in "Khq̄m", i.e. a variant of the Khmer, script which was customarily used for the transmission of Pāli texts in Siam until the end of the 19th c.¹⁴

The question will probably never be answered; yet in the light of evidence gained in the early 70s, the assumption may be not too far-fetched that Cœdès did not at all deliberately discard Northern Thai manuscripts, but that this omission rather reflects the unavailability at that time of Northern Thai manuscripts at the National Library in Bangkok, or its predecessor, the Wachirayan (Vajirañāṇa) Library. This assumption at least would fit in with observations made in 1971/72, when, during preparations for the Project "Documentary Collection of Northern Thai Manuscripts", a survey was made at the National Library, Bangkok, on Pāli works known or believed to have originated in Northern Thailand. The survey led to the conclusion that a considerable number of such titles could be located. What was striking, however, was the discovery that only versions written in "Khq̄m" script could be found, but not a single one in Northern Thai script.

In this context, it may be worth mentioning that, according to

¹³ See Cœdès 1915.

¹⁴ See Cœdès 1925. According to remarks made by the editor, a lot of misprints and other errors had to be corrected, a task which benefitted substantially from the collation with the manuscripts mentioned above, thereby giving early proof of the fact to be observed ever since, that printed editions of Pāli texts in Thailand have to be used with considerable reservation and care. Cœdès, in 1966, made yet another important contribution to Pāli studies by writing a catalogue of Pāli (and Northern Thai) manuscripts in the possession of the Royal Library of Copenhagen (for details, see Bibliography).

Northern Thai oral history, several boat-loads of Northern Thai manuscripts were taken to Bangkok from monasteries in Lamphun in the late 18th or early 19th c. It was presumed that they were to be used for the restoration of the Buddhist scriptures which had been lost since the devastation of Ayutthaya, the former capital of Siam, by Burmese armies in 1767.¹⁵

No enquiries have been made about this event up to the present time; the whereabouts of the manuscripts remain an enigma, but it can at least be surmised, judging from the existence of numerous copies of Northern Thai works written exclusively in "Khōm" script, that they at least served their purpose before being allowed to pass into oblivion.¹⁶

It thus seems justified to draw the conclusion that factors related to cultural policy may have been decisive in preventing Cœdès, who worked in the archives of the capital during a time of "Nationbuilding", from getting hold of any direct witnesses of the Pāli texts of Northern Thai origin he studied and edited. Incidentally, this situation has remained basically unchanged, as it seems, until today: conspicuously, not a single one of a good dozen studies on, or editions of, Pāli texts from the Northern Thai tradition undertaken by Thai scholars during the past few decades made use of a Northern Thai manuscript.¹⁷

It seems that factors related to politics were decisive in preventing the "discovery" of the Northern Thai literary heritage including its Pāli components, in yet another instance in history, when it was at the brink of arousing the attention of European scholars, once again in the second decade of this century.

It was a compatriot of George Cœdès, namely Louis Finot, who, in

¹⁵ Verbal communication by Singkha Wannasai in February 1972 who referred to information handed down through generations by the monk community of Wat San Ton Thong (NT /wāt sǎn tǒn thǒng/), Lamphun (situated some 2km to the SW of the present city of Lamphun, on the way to Pasang). In 1786, a Council was convened in Bangkok with the aim of reassembling and reestablishing the Pāli canon. It took a whole century until the first printed version of the canon could appear. For details see v. Hinüber 1983:75.

¹⁶ Prof. v. Hinüber has drawn my attention to the fact that a certain number of Northern Thai manuscripts found their way to Japan in the 19th c. as a gift by King Chulalongkorn; possibly at least some of these might belong to the above-mentioned ones which are not traceable at present.

¹⁷ For details see v. Hinüber 1987a. The studies referred to are predominantly unpublished Master's degree theses. Written in Thai, they have remained inaccessible to scholars of Pāli in the West. As far as texts included in our collection of 30 are concerned, hints about studies and editions of Pāli literature undertaken by Thai scholars are given in the "Remarks" to the colophons.

1917, published a monograph entitled "Recherches sur la littérature laotienne". In this study mention is made and comments given on a considerable number of texts, the titles of which were, during the DFG Research Project, discovered to belong, in fact, to the literary tradition of Lan Na. Enquiries and surveys pursued in the Bibliothèque Nationale, Vientiane, and the Bibliothèque Royale, Luang Prabang, in 1974, pointed to the fact that Finot, in his study of 1917, had actually included genuine Lan Na manuscripts (examples of which, due to centuries of cultural exchange and co-operation, had been kept at those libraries) without, however, identifying them as such.¹⁸

The Pāli manuscripts from Northern Thailand thus had to wait for another 65 years until a German Pāli scholar, Professor Oskar von Hinüber, drew attention to them. O. v. Hinüber was able to give proof of the pre-eminent importance of the Pāli tradition of Northern Thailand for Pāli studies by showing, to mention one example, that ancient manuscripts from this region have preserved grammatical forms which, in the traditions of Ceylon, Burma, and Siam, have been lost due to later recensions by learned monks whose alterations have created puzzles and problems unexplainable from the point of view of historical linguistics.¹⁹ Yet the fact that a certain number of Pāli texts known to have been recorded on microfilm for over a decade, such as those included in this study, have not been classified until today, clearly reflects the present state of research.

However, in view of the increasingly accessible number of Pāli manuscripts belonging to the Lan Na tradition, and the increase in scholarly interest, prospects are certainly encouraging. The present study, by editing, translating, and commenting on colophons, written in the vernacular language, of Pāli manuscripts from Northern Thailand, will hopefully contribute to paving the way for further studies on these important sources.

¹⁸ My earlier assumption that Finot's sources might have been Laotian versions, or adaptations, of these texts could be refuted when it was found that a number of the texts in question bore inventory numbers of the École Française d'Extrême Orient identical with the numbers given in Finot's study. (For details see Hundius 1976b).

¹⁹ For details on the results of research done during the past six years, emphasizing the importance of the Lan Na tradition for the study of canonical texts and our knowledge of Pāli, see various articles written by O. v. Hinüber since 1983; for instance an article concerning the oldest known manuscript of the Milindapañña (= 04 of the present article), and the history of the Pāli language as reflected in the manuscript tradition of Southeast Asia. Cf. v. Hinüber 1987a, 1988.

2. Subject, Aims and Scope of the Study.

The thirty Pāli manuscripts under study here are, as indicated above, all taken from the microfilm collection "Literature from Northern Thailand" set up during research undertaken in 1972–1974 (DFG-collection; see HUNDIUS [1976b]). As implied by the title, this project focussed on indigenous Northern Thai literature; nevertheless, a total of forty-eight texts written entirely in Pāli were included in the documentation as well, due to their exceptional importance.

First of all, some of these texts represent the oldest manuscripts that have survived, not only in the North, but in the whole of Thailand and Southeast Asia. Others represent works of Southeast Asian origin, including several that have been composed by scholars from Lan Na. Finally, a number of manuscripts were microfilmed because of their rarity or because they contained previously unknown texts.

Eighteen titles out of the total of forty-eight Pāli texts were identified, during a survey of the microfilms in 1976–1977, as belonging to a special category of texts used in Buddhist rituals and ceremonies, including "magic chantings". These texts, called *[suuṭ mon]* in Northern Thai, have been in use for everyday religious practice through the centuries and can be found at virtually each and every monastery in the North. Since they constitute a group of their own, often consisting of rather short texts with equally brief colophons, it was decided to exclude them from the present study.²⁰

The texts called *[suuṭ mon]* and *[gaathaa aagom]* ("magic chantings") left apart, the thirty Pāli manuscripts under study here represent the complete sub-group of Pāli works included in the DFG collection of 1972–74 (See, however, Remarks to no. 26, Part B, below). It may be of interest here to take a brief look at the composition, with regard to their origin and content, of this sample of the Pāli tradition of Lan Na. Included are

- (1) ancient specimens of canonical or semi-canonical texts (e.g. nos. 08, 11; 04), as well as
- (2) texts which are either directly or indirectly connected with the *Tipiṭaka* (e.g. 01, 02, 03, 05, 06, 07).
- (3) Works of the Southeast Asian Pāli tradition are represented by nos.

12, 20 and 21, 23, possibly including nos. 09, 10.

- (4) Works composed by scholars from Lan Na or those generally ascribed to this tradition, are represented by 15 and 16, 17 and 18, 19, 24, 27 and 28.
- (5) Three works are of as yet unknown origin: nos. 22 (*Lokasaṇṭhāna*), 25 (*Vaṇsamālīnī*), as well as 29 and 30 (*Paramatṭhaviḥsānī*), but may also be surmised to be of Southeast Asian origin, especially no. 25.²¹

As far as their content is concerned, the thirty Pāli manuscripts under study here include

- (1) Scholarly works (e.g. 09, 10, 12, 26, 29 and 30), among these an ancient copy of a famous Pāli grammar written by a Burmese scholar in the 12th c. (*Saddanīti* [12]), as well as a treatise on Pāli metre written by a Sinhalese monk, which exerted a strong influence on the poetic tradition of Thailand and neighbouring countries (Saṅgharakkhita's *Vuttodaya* [26]).
- (2) Lan Na's contribution to cosmological Pāli literature is exemplified by Sirimaṅgala's *Cakkavāḍadīpanī* (Nos. 15 and 16; possibly also by no. 22 [*Lokasaṇṭhāna*] which is of as yet unknown origin).
- (3) Literature pertaining to the political and religious history of the region is represented by two works composed in the 15th c. by Bodhiramṣi, probably a native of Lamphun, viz. *Cāmadevivaṇsa*, the "Chronicle of Naaṇ Caamadeewii", the legendary founder of the ancient kingdom of Haripuñjaya (nos. 17 and 18), and the *Buddhasiṅga-Nidāna*, the chronicle of a highly revered Buddha Image called Buddha-Siṅga, believed to have been brought to Chiang Mai from Ceylon and enshrined at Wat Phra Singh, Chiang Mai.
- (4) Last, but not least, the most popular literary genre among Buddhist Thai peoples is also represented, i.e. narrative literature, above all the *Jātakas* (nos. 03, 05, 06, 07), including the most popular of these, the *Vessantarajātaka* (13, 14, 19), and also including an example of the non-canonical *Jātaka* tradition, the *Mahā-Sivijayajātaka* (nos. 27, 28), and the *Dhammapada-Aṭṭhakathā* (01, 02).²²

²⁰ This category of texts, the majority of which can be affiliated with the "Paritta" genre, should be made the subject of a special study. For some relevant bibliographical data, see v. Hinüber 1987a:13.

²¹ Cf. Remarks to 25, below.

²² It may be worth mentioning here that the non-canonical *Jātaka* tradition of Lan Na

It thus may be said that the thirty manuscripts included in our study can be regarded as a representative cross-section of the Pāli tradition of Northern Thailand both with regard to their origin, and their content. It is hoped that the present study will contribute to attracting more interest in the Pāli tradition of Northern Thailand by making accessible the vernacular colophons of the thirty selected manuscripts.

The original purpose of the present study was to make available the information contained in the vernacular colophons of important Pāli manuscripts from the Lan Na tradition to scholars of the Pāli language and Southeast Asian Buddhism, who may not be able to read Northern Thai.

Apart from this original purpose, however, when working with the colophons, it soon became clear that these texts also deserve considerable interest as historical sources in their own right.²³ Covering a period of almost four centuries, the oldest dating from the same period (late 15th century) from which the earliest known epigraphical sources written in Northern Thai have come down to us, they contain valuable data for future studies of the development of the Northern Thai language and script. As written messages from the scribes to the reader, the colophons also contain valuable material for the study of social and religious history; not only concerning Buddhism and the beliefs associated with the making of manuscripts, and the aspirations attached to "meritorious deeds" of this kind, but also concerning social, and, to a certain extent, economic relations between those involved.

In view of the above-mentioned situation, where Northern Thai studies are still in their initial stage, and hardly any primary sources are available in the form of editions, it seems advisable to present the material in such a way that it will be of benefit to different groups of readers. Therefore, the colophons are presented in three different forms:

(1) in transliteration,

(2) in phonematic transcription,

(3) in translation.

A few remarks are necessary to explain the reasons for rendering the texts in both transliteration and phonematic transcription. Transliteration and phonematic transcription serve two different groups of potential users: the first is for those who focus on the written text, the second is directed at those whose point of departure is the spoken language.

ad 1:

The transliteration system used here was developed on the basis of a detailed study of the phonological and the writing system of Northern Thai.²⁴ It has been specifically designed to cope with the particular problems posed by this kind of source material.

The basic situation is characterized by the fact that a structurally monosyllabic, tonal language is written by means of a script designed for the transmission of texts composed in an Indo-European language (Pāli) with a widely different phoneme inventory. While Lan Na scholars of the past succeeded in finding practical solutions to problems arising from these discrepancies, it is difficult to "Romanize" Northern Thai graphemes in a functionally equivalent way.²⁵

In addition to this structural problem, the task of transliterating Northern Thai manuscripts is further complicated by the occurrence of numerous allographic writings and inconsistencies. The number of poly- and homographies sometimes leaves the reader in perplexion, and causes problems not only for the transliterator, but also for the editor of texts in Northern Thai (or Central Thai) script, as well as for lexicographic

24 Cf. Hundius 1990. Out of a variety of introductions into the Northern Thai script that exist, the following may be recommended for beginners: Davis 1970, Phayomyong 1968, Roongruangsri 1984, Wannasai 1975 (unfortunately out of print) and, in printed Northern (and Central) Thai letters, Watcharasat 1985. (For details, see Bibliography).

25 An area particularly illustrative of the difficulties inherent, is the notation of vowels. Northern Thai has more vowel sounds than Pāli, including a number of diphthongs. To represent these additional vocalic sounds, synthetic writings were created by combining graphic elements from the available sign inventory. Grouped around the initial "carrier" consonants, these three-dimensional configurations cannot be Romanized in a corresponding way, but have to be rearranged into linear sequences of symbols. Such an approach is used by scholars who are basing their transliteration of Northern Thai vowels, analogically to that of the consonants, on the Pāli value of each individual element (cf., for instance, Father Schmitt, in: Pavie 1898, H. Penth 1973, O. v. Hinüber 1987a foll); certain Northern Thai vowels are thus represented in the transliteration by a series of up to six letters. For more details, see PART B, 1.1.2.1, § 13, below.

23 Incidentally, it was an Indologist, as it seems, who first drew attention to this fact, when searching for vestiges of the ancient Pāli tradition of Thailand. Cf. v. Hinüber 1987a, 1988. Also, the first transliterations of Northern Thai colophons are to be found in his "Short catalogue of Pāli manuscripts kept at the Siam Society, Bangkok" (1987a).

has remained productive up to the present time. Most of the recent creations, written in Northern Thai, are adaptations from works written in the Shan States. About twenty examples which include works written by Singkha Wannasai in the seventies, have been included in the microfilm collection.

work.²⁶

On the basis of studies of manuscripts from different areas and different periods, done over the past fifteen years, it can be concluded that this phenomenon is caused by different factors which need to be understood in order to deal with the texts in a suitable way.

- (1) Northern Thai orthography does not seem to have ever been fixed into a definite and obligatory, generally accepted system; inconsistencies are rather the rule, since the earliest times from which written documents have survived. In view of the complexity of the writing system, especially where the rendering of vowels and tones is concerned, it can also be surmised that many scribes were not sufficiently competent to understand and maintain a given orthographical standard — which, at any rate, was never explained in an analytical way — and it is a truism to be witnessed all over the world that by mere copying, errors and mistakes are generated.
- (2) Part of the variations in orthographic usage seems to be related to different "schools" or local writing traditions which, like similar conventions elsewhere, are subject to change in the course of time.
- (3) Another category of allographic writings appear to reflect phonetic instability, or indicate an ongoing process of sound change.²⁷
- (4) Furthermore, one has to reckon with exogene interference, as numerous Northern Thai manuscripts were written by Tai speaking people from the Shan States (Khün and Lü from the region of Chiang Tung) or Sip Song Pan Na (Chiang Rung) who had migrated into what is present Northern Thailand during centuries of constant

²⁶ The awareness in Thailand of these problems has grown in recent years, as could be observed during a conference on the transliteration of Northern Thai texts into Central Thai script which was held in Chiang Mai, in November 1987, under the auspices of the newly founded Center for the Promotion of Arts and Culture and which was attended by some sixty scholars from all parts of the country.

²⁷ This holds true, for instance, for the "waxing and waning" of vowel length (most affected are the high vowels /i, ii/, and /u, uu/) which can be observed in Northern Thai up to the present and is obviously reflected in an abundance of manuscripts. This is an example where the findings of synchronic linguistics may lead to explanations of patterns of inconsistencies observed in the manuscripts. For more details, see Part B, 1.1, below.

contacts and exchange.²⁸

In view of the complexity of the situation briefly outlined here, it seems advisable, when editing Northern Thai primary sources by means of a transliteration, not to eliminate any evidence, but to keep it available for further analysis; for this evidence can yield valuable information in several areas, namely :

- (1) Information on the strains and schools of the literary tradition will, by helping to identify the writing usage of different times and different places, make it possible, for example, to trace transmission lines of important texts, or to determine the age and origin of literary works.
- (2) Material may be found for studies on the historical development of the language, and the interaction between dialects.
- (3) Historians might find the data helpful when trying to trace demographic migration patterns.
- (4) When the principles of textual criticism are to be applied in editing manuscripts, the allographic evidence found in the witnesses must be thoroughly analyzed in order to be able to identify the "Leitfehler", i.e. significant errors or variant readings which are instrumental for the tracing of transmission lines of codices, their status and their mutual affiliation.
- (5) Last, but not least, the details of the original writings are indispensable for any re-examination of interpretations and translations of the texts. In a situation where considerable numbers of ambiguous writings and inconsistencies must be coped with, and numerous homographies must be interpreted and differentiated in order to identify the semantic substance contained in the text, it is only by ensuring access to the original writing that the interpretation of a given lexeme by the translator can remain open for reconsideration.

The transliteration system used in the present study meets the requirement to preserve evidence contained in the written sources in an economical way (by using index numbers), while making an effort to

²⁸ It is worth mentioning, for example, that the inconsistency in writing and the failure to differentiate between the diphthong /aa/ and its phonetically related monophthong /əə/ is of significantly higher frequency in manuscripts from areas with large numbers of people from Khün and Lü descent (such as large areas in Lamphun, Phayao or Chiang Rai provinces) than in those from districts with predominantly Tai Yuan population: in Khün and Lü ancient /ia, ɯa, ua/ were monophthongized to /ee, əə, oo/, respectively.

assist the reader in identifying the lexemes.²⁹

ad 2:

As for the phonematic transcription, the system developed by Mary R. HAAS — the one most widely used in Thai Studies — is used in a form adapted to Northern Thai. This will help in making the texts accessible to those who are familiar with the spoken language, especially anthropologists and social scientists.³⁰ Those who do not know Kam Müang, will still be able to identify lexemes which are cognate to Central Thai.

Scholars whose interests rest solely with the written texts, such as Pāli scholars who have no knowledge of Thai, may still appreciate the opportunity to learn how the written forms should be pronounced.

ad 3:

As for the translations, these endeavour to stay as close as possible to the original. In cases where words have had to be supplemented in order to convey the meaning of the original, square brackets are used, so that translations and originals can be easily compared.

Thus the study will hopefully offer some help and serve as an incentive for those wishing to become involved with written Northern Thai sources in the future.

3. The Colophons.

3.1 The Collection of the Thirty Pāli Manuscripts.

Pāli — extensively used in Buddhist ritual — has always remained a language for scholars in the Buddhist countries of Southeast Asia. The scribe of one of our manuscripts, dating from 1759 (28 [7]), gives expression to this situation in a humorously coloured [galoon] - verse:

"... Pāli words are deep and subtle ...
elusive is their meaning and often difficult to grasp ...
if words are dropped, no hint is given — only Enlightened Ones will know ...".

²⁹ For details, see Part B, 1.1, below.

³⁰ A useful introduction into spoken Northern Thai is given by Purnell (1962)

It is easy to imagine that the majority of people who volunteered or who were assigned the task of copying Pāli manuscripts did not know Pāli sufficiently well to know exactly what they were writing about. To an even lesser degree were they able to use Pāli as a means of communication.

In Lan Na, it thus became customary to add information pertinent at the time when the manuscript was copied, in the vernacular language, Northern Thai. In a paragraph of one to three lines, sometimes up to one page, the name of the text was given together with information on the time and place where the holograph was written; the identity of the writer, and those who initiated or sponsored the making of it, specific circumstances and motives related to this pious deed, and on the wishes that those involved hoped to see fulfilment as a result of the 'merit' (NT /bun/ < Pāli: puñña) gained. They may also contain information of a technical kind, for the benefit of future readers of the holograph. Finally, there may be passages of a kind that suggest the scribes were giving expression to their own situation, including their emotional state — a feature rather unique to the Northern Thai tradition. These are the 'colophons' on which this study is focussing.

It appears that early scholars of Pāli literature generally dismissed the colophons written in the vernacular languages as inessential. Cœdès (1966), to quote an eminent example, in his catalogue of Pāli, Northern Thai and Siamese (Central Thai) Manuscripts kept at the Royal Library, Copenhagen, gives translations only of the concluding Pāli words which are used to 'seal off' the text proper, contenting himself with giving a summary description of different areas of content that may be expected to be covered in the vernacular colophons, without hinting at the informational value contained in many of them.

Nowadays, however, awareness has grown of the fact that the information contained in colophons can be of considerable importance. This holds true, for example, when manuscripts are evaluated for the editing of texts, especially so when the principles of textual criticism are to be applied.³¹

Furthermore, as far as manuscripts from Northern Thailand are concerned, the colophons also deserve attention as historical sources in their own right. In this respect, the Pāli manuscripts from which the

³¹ See for instance v. Hinüber (1988: 7) who quotes an example where the editor of the *Samyuttanikāya* (L. Feer in his PTS edition of 1884), by not taking into consideration the information contained in the colophons of a manuscript that he used, overlooked a clear indication of the special importance of this source.

colophons presented in this study are taken, emerge as a special group due to their age and quality.

About half of them are dated from or can, in the case of four torsi, be attributed with a high degree of certainty to the 15th–16th centuries, an historical epoch when Lan Na — at that time still an independent kingdom — enjoyed a period of religious zest and cultural blossoming. The oldest among them thus bear witness to an important stage of Lan Na history, a period, however, from which written documents are rare and were, until not too long ago, understood to have survived exclusively in the form of epigraphy.³² The majority of the remaining manuscripts date from the middle of the 19th century, a time when, after more than two and a half centuries of war and internal unrest under Burmese domination, conditions once again became more conducive to cultural concerns, and literary traditions were revived with renewed zest.

3.2 Content of the Colophons.

In the following section, cultural and historical evidence contained in the colophons of the thirty Pāli manuscripts under study, will be considered.

3.2.1 The Purpose and Organization of Making Dhamma Manuscripts.

In the colophons the impression is conveyed that the Dhamma scriptures are, indeed, accorded a central place in Northern Thai Buddhist tradition and ritual. The belief is illustrated that, if Buddhism is to be kept alive, the basic texts must be copied continually.

"Written ... in support of the Excellent Teachings of Buddha
so that they may stay for five thousand years ... " (15 [6])

is a motive which is, in one form or another, mentioned in most of the manuscripts.

In the case of our Pāli texts, the making of a holograph is very often initiated by a senior member of the Saṅgha. The manuscript is made either by using monastic funds (cf. 03; 05) or by joining with a lay-person wishing to make a donation. As the colophons show, in the early 19th

century, the making of a manuscript was often a huge cooperative effort involving a monastic initiator (|muulasaddhaa, pathamamuulasaddhaa| or |"gau saddhaa|)*, a 'leading lay supporter' (NT/Pāli: |upathambhaka| or |paccayaadaayaka, °daayikaa|) from the lay community, often a dignitary (up to the Rulers of Nan and Phrae, as well as the King of Luang Prabang), and 'all the members of the lay community'. Women donors, however, as is interesting to note, are usually identified in reference to their husbands, uncles, or — in one case — to their father.

The colophons do not give details on the preparation of the palm-leaves used for manuscripts.³³ Writing, or to be more precise, the engraving of manuscripts, was usually organized in such away that individual members of the monastery or the lay community, in general former monks or novices, were asked to copy a 'phuuk' (fasciculus), or several 'phuuk', each.

Obviously, it was a great honour — but at the same time an onerous task, and some degree of persuasion, or "social pressure" seem to have been applied. There is also evidence showing that a remuneration has been paid to the scribes.³⁴ In some cases, an individual monk or abbot explicitly states that he did the writing all by himself; such statements convey the feeling of special responsibility on the part of the scribe, and, at the same time, may be taken as an indication of the importance, and the quality of the work.

Evidence contained in the colophons thus leads to the conclusion that certain individuals played a special role in initiating and organizing the task, in motivating both the monastic and lay communities to cooperate in the making of manuscripts.

3.2.2 Making Manuscripts as a Means to Acquiring Merit.

There are constant references in the colophons showing that those involved in the making of 'Dhamma scriptures' — as initiator, sponsor, or scribe — could expect certain benefits in terms of their own balance of

* Cf. the Pāli term *ādikammasādhaka*

³³ For the technique of preparing palm-leaves, see Schuyler, in: JAOS, 29, 1908, pp. 281–283.

³⁴ In our sources, a monetary reward |'gaa müü|, is mentioned in two manuscripts only (29, 30), both written in AD 1869. The earliest evidence of a remuneration paid for the copying of manuscripts known up to now have been found in several colophons from the 16th c., published by v. Hinüber 1987a. For details, see below, p. 44, footnote 42. See also v. Hinüber (forthcoming) for more data on financial and economical aspects of the making of palm-leaf manuscripts.

³² See A 1, p. 1, footnote 1, supra.

'bun' (< P *puñña*) and 'kam' (< P *kamma*), merit and demerit.³⁵

"May the writing of this Dhamma [manuscript] help to give support to myself until I eventually reach Nibbāna" (28 [12])

is how one of our scribes expresses his hopes. In many cases these wishes are extended to cover close relatives: parents, brothers and sisters and — in one case — even teachers (15 [8]). One of the colophons written in Luang Prabang illustrates, in an imaginative way, the belief, also common in Northern Thailand, that merit can be transferred to the deceased as well (19 [4]).

3.2.3 Aspirations for Results of Merit

The wish most often mentioned in the colophons is for the "Three Kinds of Happiness, the ultimate goal being Nibbāna" (see, for instance, 26 [1]) which means that the scribe asks for happiness during his present, and future lives in the World of Man (|müüaṇ gon|), in the Heavenly Worlds (|müüaṇ faa|), as well as during his eventual stay in the 'World of Nibbāna' (|müüaṇ nibbaan|), the 'Place of Immortality', which is perceived as the ultimate goal.³⁶

Apart from this, many scribes also make wishes further specified. These often include progress on the path of moral development as denoted by Buddhist terms like attaining the *Magga-phala* (27 [2]) or "Path-Fruition"; being reborn with the consciousness of the "Three Noble Root Conditions" (27, [1]); or to be rewarded with the "Mundane" and "Supermundane States" (08 [5]). Intelligence and wisdom — both in worldly and spiritual contexts — are also among the aspirations stated in several instances. Wishes for good health and "not to be reborn as a poor man" (27 [1], dating from AD 1759) rather represent an exception.

What strikes the contemporary reader is the preponderance of spiritual and intellectual over material wishes that find expression in the

35 Two particular texts, copies of which abound in the monasteries of the North, called |aanisoṇ "saarṇ dhamm| ("The Benefits of Making [or Donating] Dhamma Manuscripts"), and |aanisoṇ khiiar dhamm| ("The Benefits of Writing Dhamma Manuscripts") illustrate in detail the rewards which can be expected in future lives, by actively contributing to the making of Dhamma manuscripts.

36 I am indebted to Hnaan Buntha Siphimchai, a longtime monk of a Chiang Mai monastery, for this information which is well confirmed also in literary sources such as |Gaddhanaama-Jaṭaka| (longer version).

colophons: this seems to hold true for both lay-men and members of the Saṅgha, for men and women alike. Any distinction on the basis of the wishes expressed appears to be impossible, judging from our sources.

One factor accounting for this remarkable degree of consensus may be that the majority, if not all, of the scribes shared the same educational background, and had undergone a period of life in a monastery. Those among them who were not members of the Saṅgha at the time of writing the manuscripts can usually be identified, by the terms |hnaan| or |"ṇṇy| preceding their names, as being former monks or novices.³⁷ They may not have renounced material aspirations altogether, but may have curbed them and in any case, may have come to understand that they belong to a different plane.³⁸

3.2.4 Social Aspects of the Making of Manuscripts.

With regard to the distribution of work, on the one hand, and benefits, on the other, the colophons reveal an interesting pattern: in the making of manuscripts, lay-men and members of the Saṅgha, commoners and members of the nobility co-operate closely for a common cause. They may contribute in various ways, by helping to prepare or provide the writing material, by being a full-fledged 'sponsor', which included the procuring of payment (*kṛṇe kâa mau*) for the scribes, by doing the writing itself, or by initiating and helping to organize the task, like the 'leading monastic supporters' as they are called in the colophons — yet there is no indication to be found of any tendency to differentiate the value of these different contributions in correlation to the merit acquired.

Focussing on the manual task of engraving the letters into the palm-leaves, the custom of dividing up each work into separate 'phuuk' or fasciculi to be written by different people deserves attention, since it is a way of sharing both the burden and the benefits, in terms of 'merit' and

37 Correspondingly, Northern Thai has a special expression to denote male grown-ups who have never received ordination, as a Bhikkhu or a Sāmaṇera, and spent some time in a monastery, as "raw men" (*/khon dip/*).

38 In an anthropological study of present-day Thai society, the suggestion is made that everyday concerns, like securing "good fortune" and "protection", are generally dealt with on the plane of spirits (cf. Mulder 2.1985:40, and *passim*). In fact, numerous indications can be found in Thai literature which appear to be in line with such an interpretation; see for instance Sunthōn Phu's travel poems, in particular his Nirat Mūang Klāng, composed in 1807. Cf. Hundius 1976a: 50 (stanza 5); 51 (stanza 17); 54 (stanza 54), and *passim*.

social recognition. It appears as a remarkable way of giving members of all social strata, including the farming population (but with the exception of the slaves, as may be assumed) an opportunity to cooperate directly in the most noble task of preserving the second part of the Triple Gem, the Dhamma, and thereby relate to it in a most intimate way — even though most of the scribes may not have understood the meaning of the words they were copying.

3.2.5 The Colophons as Media of Communication and Personal Expression.

It is one of the conspicuous features of the Lan Na tradition and, needless to say, extremely helpful for research — that the vast majority of the manuscripts are precisely dated, as well as marked with their place of origin. This can not be taken for granted: an exactly and reliably dated manuscript is not at all common, for example, in Northeast Thailand, Laos, or the Shan States. Obviously, the Northern Thai custom of adding such personal notes in Northern Thai language to the Dhamma texts contributed directly to the high frequency with which such information about time and origin of a manuscript have been recorded by the scribes since ancient times.

Reading the colophons, with their often meticulous way of rendering the day and time when the writing was completed, often in accordance to three different calendrical systems (see, for instance, the colophons of our manuscript nos. 29, 30, written in Nan) one cannot help feeling that this was considered an historical moment by the writer. The wording frequently conveys a feeling of elevation the scribe may have experienced for having part in their production. In the simple style of colloquial Northern Thai, or in humorously elaborated verse form (cf. 28 [7, 8]), many of our colophons manage to preserve the mood which prevailed at the moment when their writers' task was accomplished: be it the joyous mood of "spreading loving-kindness among the villagers", the happiness of having spent Lent with a meritorious task in a monastery of special charm, or the solitary feeling in a remote area, inundated by the August rains which inspired one of our scribes to compose a poetical line: they definitely invest the holographs with a personal dimension. We can virtually see the farmer in his bamboo hut, in the light of a small oil lamp, engraving the letters on to the palm-leaf pages (cf. 30 [1]); and even though this is only mentioned to explain why the writing is not as neat and regular as it should be, the scribe, through his association with the Dhamma text, nevertheless manages to transcend the narrow limits of his

own life.

Obviously, the opportunity to leave a personal mark in the Dhamma text and to link one's own name to it and thus save it from the law of impermanence "as long as palm-leaves last", must have functioned as an emotional reward, or compensation, for the painstaking effort of writing it.³⁹ At the same time, this phenomenon might be seen as just another strain of the well-known tendency in Northern Thai culture favouring personal expression, for which courting dialogues in narrative literature, as well as the former custom of /ʔəw sǎaw/ with its extemporizing exchange of witty courting verses between the younger people of either sex, bear ample evidence.⁴⁰

3.2.6 Remarks Pertaining to the Quality of the Copying Work.

The colophons, which reflect the specific situation at the time the writing of a manuscript was accomplished, naturally were the most suitable medium to carry information for the use of the prospective reader of the holograph.

In the present context, remarks pertaining to the quality of the manuscript deserve special attention. Scribes who were not very familiar with the Pāli language or the system of writing Pāli texts were of course aware of possible mistakes and errors in their copying work and, therefore, frequently admonish the reader that the text should be used attentively and with a critical attitude since there might be inaccuracies due to the writer's limited knowledge.

Although some of the latter remarks may be motivated by a tendency to make understatements, which is a common feature of traditional politeness in Thailand, it would certainly not be wise to discard all of them as mere 'polite formulas'. For there are also a number of scribes who

39 This may also explain why this custom has survived to the present: most notebook copies of Northern Thai manuscripts, made in 1972–1974, were closed with the exact time (hour, day, month, year, etc) when the copy of any one *phuuk* was completed, and by such small personal notes. Examples can also be found in contemporary printed editions of Northern Thai literature; see, for instance Singkha Wannasai's epilogue in his edition of the classical Lan Na poem [Mañdharaa maa rop Jiiañ 'Hmai] (Wannasai 1979).

40 Examples can be found in Roongruangsri 3.1981. In this context, it may also be recalled that the genre of the travel poetry (*nirat*) which is unique in classical Thai literature for its personal character, is believed to have originated in Lan Na, where it has remained highly popular as a literary genre until today.

imply that their text may be used with confidence since "Monk X wrote it all by himself", and in quite a few colophons it is explicitly stated that the text had been thoroughly checked with the original (see, for instance, 15 [5]; 23 [5]; [10])). In some cases, even details of the time and place of origin of the original are given. In a number of manuscripts stemming obviously from one and the same scribe (05, 07, 08), after finishing the laborious work of copying a phuuk of a Pāli work, rather harsh exhortations are given to future users:

"... whoever takes [this manuscript out for] worship, ... do not add any writing on it, do not [try to] make any corrections; if [you do] not follow [my advice, you will] be [reborn as] a *peta* ("hungry ghost"). After worship, see to it that it is brought back again quickly, [for] hard work it was, indeed, to make it; so do take good care!" (05 [2]).

3.2.7 Evidence on Historical Personalities and Places.

3.2.7.1 The Venerable Gruu Paa Kañcana from Phrae.

Eight of the most valuable and rare Pāli manuscripts under study here refer to a senior monk, the Venerable Gruu Paa Kañcana, probably a native of Phrae. Belonging to the "Forest-dwelling" (*Araññavāsīn*) group of the Theravādins whose members follow stricter rules of monastic discipline, this monk-scholar became, in the course of time, a highly charismatic religious leader whose fame spread throughout the entire Lan Na region, and well beyond into the Laotian Kingdom of Luang Prabang.

By his initiative and under his leadership, his home monastery, [Aaraam 'Suñ "Hmeer] (today: Wat Sung Men), rose to become a centre of Pāli and Buddhist studies. Manuscripts were systematically collected and numerous copying campaigns covering Phrae, Nan, Chiang Mai, Chiang Saen, Rahaeng, and Luang Prabang were pursued. As the colophons translated in the present monograph testify, Gruu Paa Kañcana succeeded in mobilizing large numbers of people, from ordinary villagers to members of the ruling Royalty in his own and in neighbouring countries, to join in the meritorious endeavors of [saañ dhamm], i.e. producing manuscript copies of Buddhist scriptures.

As can be inferred from the colophons of the manuscripts, the peak of the copying efforts lay in the 1830s. In 1835–36 no less than 242 palm-leaf manuscripts comprising 2,825 phuuk were copied in Luang Prabang

alone,⁴¹ for the better part scholarly texts like (sub-) commentaries on canonical and post-canonical Pāli literature, Pāli Grammar, a great many of which are in bilingual (Pāli/ NT or /Lao) versions, including numerous works of the indigenous learned tradition, for instance a complete Nissaya version of the *Paññāsa-Jātaka*.⁴² The charisma of Gruu Paa Kañcana was so extraordinary indeed that the manuscripts collected under his aegis have been so well preserved by successive generations that they have been able to survive to the present day in a well-kept condition. Comprising well over 15,000 phuuk, this collection represents the largest one known to exist in a single place in Northern Thailand.⁴³

Although still very much alive in the memory of the people of Sung Men, this eminent monk-scholar of the North has remained virtually unknown outside the region. While little is known about his life up to now, references in the manuscripts suggest that he will emerge as one of the most important rebuilders and preservers of Northern Thai culture and literary tradition since the expulsion of the Burmese. His influence may well have reached even further: it is tempting to speculate that there may have been a political dimension behind the efforts of restoring the Lan Na literary tradition, jointly undertaken by the Rulers of the Northern Thai principalities, and the King of Luang Prabang and one of his sons, the

⁴¹ These figures are mentioned in a stone inscription set up at Waḍ Wijuur (mostly written as Vat Visoun or Vixun), Luang Prabang, in CS 1198, Year of the Monkey [pii rwaay san] (AD 1836) to commemorate the accomplishment of his historic 99-manuscript copying endeavour. In the inscription which has been published, in facsimile, transliteration and French translation, by Father Schmitt in: Mission PAVIE, II, 1898:357–363, it is stated in detail how much money was spent, and by whom, for the making of the manuscripts: the King of Luang Prabang (i.e. Mangthathurat, r. 1817–1836, called [Mañdhaa] in the inscription) is said to have contributed 85 [tān] of silver, the [Cau Raajjawañ] spent purified silver (ñöön [laañ]) weighing 18,202 Baht, = 7 [kaa], 2 [dāñ]; and the lay people of Phrae contributed silver weighing 1 [jañ], 10 [taamlün], 10 [slün]. For the gilding of the palm-leaves 2,800 gold leaves were used. The King of Luang Prabang sponsored the making of 34 bundles, the Prince Raajjawañ 177, and 31 were made through contributions from the people of Phrae. (Father Schmitt's transliteration and translation, admirable as they remain after almost a century, need a few corrections).

⁴² Among the palm-leaf manuscripts kept up to the present in the library of Wat Sung Men, there is also a list of the works (NT [seen dhamm]) which were copied in Luang Prabang. An edition of the Lan Na version of the "Fifty Apocryphal Jātakas" is presently in preparation by a research team of the Department of Thai, Chiang Mai University, supported by a grant from the Toyota Foundation, Japan.

⁴³ The holdings of Wat Sung Men have recently been recorded on microfilm under the "Preservation of Northern Thai Manuscripts Project" mentioned above.

"Cau Raajjawañ, under the aegis of a highly revered Lan Na monk.⁴⁴

3.2.7.2 'Daa "Sḡy.

Another historic centre of Pāli Buddhist literature, mentioned in the colophons of the oldest manuscripts under study, is a place called 'Daa "Sḡy| (NT /tāa sḡj/). This township has not yet been located; one may only surmise that it must have been a settlement situated on the banks of a river, probably the Ping River.* 'Daa "Sḡy, according to what can be inferred from the colophons of a number of manuscripts dating from the end of the 15th to the second half of the 16th c., appears to have developed into a prosperous township, possessing a number of monasteries where many important Pāli manuscripts were made through monetary donations provided by apparently well-to-do citizens.⁴⁵ The highest ranking Buddhist dignitary of this township bore, according to ancient Northern tradition, the title Mahāsaṅgharāja.⁴⁶

No archaeological vestiges or any historical evidence referring to 'Daa "Sḡy have as yet been found.⁴⁷ In addition, a considerable number of villages and monasteries is mentioned in the colophons, only a few of

⁴⁴ Cf. for instance the joint sponsoring of manuscript 19 (see below) by the Ruler of Phrae, the King of Luang Prabang, and his son, the "Cau Raajjawañ of Luang Prabang in which the Venerable Gruu Paa Kañcana may have played a mediating role.

* See 05 (Post-script to Remarks), Part B, below.

⁴⁵ This may be inferred from what is indicated in the colophons of a number of manuscripts from 'Daa "Sḡy presently kept at the Siam Society, Bangkok, and described by O. v. Hinüber (in: JSS, 75, 1987, pp. 49 foll); mention is made, for instance, of amounts of money spent for their making: in one (no. 55, CS 893 [AD 1531]) the sum of "one hundred |ñḡñ|" (/pēn phatcǎj lḡj nḡñ/) is mentioned; on several phuuk of another holograph (no. 61.), a split-up sum is given, viz. fifty /bāat/ for the writing (/kāa laaj mḡñ/), one /fāñ/ for the palm-leaves (/kāa laan/). In another colophon (front cover of no. 54., dated CS 923 [AD 1561]), the scribe speaks of gilded manuscript caskets /hīt kham/ made for a monastery named /wāt pāa māj/; the common tenor in all colophons of manuscripts from 'Daa "Sḡy is clearly that of a rather prosperous community.

⁴⁶ As far as the ecclesiastical status and authority of a "Mahāsaṅgharāja" in the context of 16th century Northern Thai rural society is concerned, this position cannot be compared, of course, with that of the "Supreme Patriarch", the highest-ranking Buddhist dignitary, of present-day Thailand; it may, perhaps, have been comparable to that of a /cāw khaná/ tamboñ/ of today.

⁴⁷ For more details, see Part B, Remarks to 04, 05, below.

which can be identified on the basis of sources available today. (See **Index D** and **E**, where places not yet identified are marked with *).

Monastic and administrative titles and ranks, as well as names of historic personalities referred to in the colophons (and listed in **Index C**), will be of interest for further studies into the regional history of Northern Thailand.

Future research will certainly have to take into account the wealth of data contained in the colophons of thousands of manuscripts which have been made or will soon become available through microfilm recordings being undertaken by various institutions.

3.3 Composition of Variant Colophons — an Example.

Unlike manuscripts in neighbouring areas, such as Northeastern Thailand or Laos, for example, manuscripts of the Lan Na tradition usually contain several colophons; often each phuuk of a respective set will be furnished with one. This practice, apart from providing space for communication and personal expression, also offers advantages of a technical kind. Since palm-leaf manuscripts, unlike medieval books in the West, are not firmly fixed to their cover, but the separate phuuk or fasciculi can be removed individually — for recitation or reading out to the lay people during Buddhist congregations, for worship, as well as for study — a separate colophon for each phuuk must therefore have proved very practical for the purpose of identification.

Colophons belonging to the same holograph may differ with regard to contents, but in many cases they are very similar, if not almost identical, especially when written by the same scribe. Notwithstanding, they may convey important clues for a correct interpretation of texts written in archaic style or idiomatic language.

Sometimes, the exact meaning of a particular phrase becomes fully clear only when other variants are available which express the same idea, but use a different wording. The following short analysis, based on the text of six closely related colophons taken from four manuscripts that were written by a certain scribe in the 16th century for two monasteries in 'Daa "Sḡy, may serve as an example:

1. 05 Jātaka (*Paṇṇāsanipāṭa*) AD 1550, colophon (2)
2. 07 Jātaka (*Sattatinipāṭa*), same year, (1)
3. 08 Saṃyuttanikāya (*Sagāthavagga*) AD 1549, (2), (5), (6)
4. *Samantapāsādikā* (54, Collection of the Siam Society) AD 1561, Front Cover (see v. Hinüber 1987:48).

The colophons may be broken down into the following components:

(1) (The Pāli text of +) title

- a. *Paṇṇāsanipāṭa*
- b. *Sattatinipāṭa*
- c. *Sagāthavagga*
- d. *Samantapāsādikā*

(2) (clf +) demonstrative

- a. an "nii "this"
- b. "nii "

(3) Subject (title or name of spp/don) + Predicate "to make"

- a. mahaasaṅgharaajaa "cau + "saan"
- (b..., c..., d..., etc.)

(4) Date: "in the Year of (name of Cyclical Year)"

- a. nai pii koḍ seḍ
- (b..., c..., etc.)

(5) Cūlasakarāja + "ḍai + (number) + numerative (+ lāā)

- a. cūlasakraaja "ḍai 912 tuua lāā
- (b..., c..., d..., etc.)

Translation of (1a) – (5a):

"This [manuscript of the] *Paṇṇāsanipāṭa* was made at the behest of the Venerable Mahāsaṅgharāja in the Year of the Dog, CS 912".

- (6) a. "phuu ḍai "Whoever ..."
- b. kullaputt ṭon ḍai "Whoever [among you], sons of good family..."
- c. puggala ṭon ḍai "Whoever..."
- (7) a. au bai prasoṇ "takes out for worship ..."
- b. au prasoṇ "takes [out for] worship ..."
- c. au bai prasoṇ "lāāw "having taken out for worship ..."
- d. yūūm bai prasoṇ "lāāw "having borrowed out for worship ..."

- (8) a. 'pə "ruu aṭṭha lāā sapdaa "cāān "dāā "not truly knowing the meaning and wording ..."

- b. 'pə "ruu aṭṭha lāā sapdaa "cāān "not clearly knowing the meaning and wording."

- (9) a. 'yaa nap plāān siia "do not make corrections ..."
- b. 'yaa nap plāān siia 'ḍāā "
- c. 'yaa plāān siia 'ḍāā "
- d. 'gə 'yaa plāān siia 'ḍāā "
- (10) a. 'yaa nap khiian 'sai thāām "do not add any writing on it ..."
- b. 'gə 'yaa nap khiian 'sai thāām 'ḍāā "
- c. 'yaa khiian 'sai thāām "
- (11) a. 'pə ḍii "[that is an] evil [deed]..."
- b. 'pə au "[if you] do not follow [my advice]..."
- (12) a. peen phreet "[you will be reborn] as a peta ("hungry ghost ...")
- b. peen phreet jaam "
- (13) a. prasoṇ "lāāw "after worship ..."
- b. 'mūūa prasoṇ "lāāw "
- (14) a. yia blan au maa 'soṇ 'ḍaṇ 'kau 'ḍāā "see to it that it is brought back again quickly ..."
- b. yia blan au maa 'soṇ "wai 'ḍaṇ 'kau (= a.)
- c. yia blan maa 'soṇ (= a.)
- (15) a. "saan yaak nak 'kāā "it was very hard to make it ..."
- b. "saan yaak nak 'kāā naa jlāā " (= a.)
- c. "saan yaak nak 'kāā jlāā " (= a.)
- (16) a. jāān "ḍuuay dūūn "do take good care!"
- b. 'gəy jāān "ḍuuay dūūn "
- c. 'gəy jāān "ḍuuay 'ḍāā "
- (17) a. "hūū puñ caamrōōn 'kāā "phuu peen daayaka "nan 'ṭə "dau nibbaan dūūn

"may the merit [acquired by sponsoring the making of this manuscript] contribute to the donor's eventual attainment of Nibbāna."

- b. 'cuñ peen pracaṇi "gaam̐ juu daayaka "phuu "saan̐ "nan̐ 'tṣṣ
 "dau thōñ̐ amaṇibbaan dōñ̐

"may [this meritorious deed] contribute to the donor's eventual attainment of Nibbāna, the place of Immortality."

- c. 'cuñ "hūū peen pracaṇi 'kāā an̐ "ḍai lookiya lāā
 lookuttarasampatt̐i 'kāā upaasikaa "phuu "saan̐ "nii dūūn rau 'gṣ
 anumoodanaa "ḍuuy lāā

"may [the merit acquired by sponsoring the making of this manuscript] contribute to the laywoman-donor's attainment of the Mundane as well as Supermundane states. May I also express my sympathetic joyfulness [for this meritorious deed]!"

Put into formulas, the composition of the variant colophons may be seen clearly:

05 (2):

$$1a + (3 - 5) + 6a + 7b + 8a + 10a + 9c + 11b + 12a + 13b + 14a + 15b + 16a$$

07 (1):

$$(1b - 5) + 6a + 7a + 10a + 9b + 11a + 12b + 13a + 14a + 15a + 16b$$

08 (2):

$$(1c - 5) + 6b + 7d + 14a + 15c + 16a + 17a$$

08 (5):

$$(1c [+ SN] - 5) + 6b + 7a + 9a + 10b + 11a + 12b + 13a + 14b + 15a + 16b + 17c$$

08 (6):

$$(1c - 5) + 6a + 7b + 8b + 9a + 10c + 11a + 12b + 16b + 17b$$

Samantapāsādikā, AD 1561, Front Cover:

$$1d + 3 + (...) + 6c + 7d + 14c + 16c.$$

As may be seen from the above analysis — to cite but two examples — the identification of components ⟨7a,b⟩ or ⟨11a,b⟩ as condensed conditional clauses (no conjunction is used!) would have been much more

difficult, or, at least, remained doubtful, had the general idea not been expressed several times and in various wordings.⁴⁸

⁴⁸ Apart from a particularly condensed style which is characteristic for many of the older colophons, further problems arise from obsolete words or expressions, in our example, for instance, the following ones:
 |prasoñ| "to worship"; |jaam| "to try"; |nap| (lit.:) "to count"; |yia| (lit.:) "to make" (cf. German: "*mach*, daß du sie [die Handschrift] schleunigst wieder zurückbringst!");
 |sapdaa| < Skt/P śabda, sadda "sound, word, grammar": a form up to now only found in a number of colophons from 'Daa "Sṣṣy; here translated as "wording" (as suggested by O. v. Hinüber who also identified the form as such).

PART B: THE TEXTS

1. Technical Remarks.

1.1 The Transliteration.

The transliteration system used for the edition of the colophons is introduced and explained in detail in HUNDIUS 1990⁴⁹, where a collection of variant writings and allographs comprising some 250 forms is given to be used as a reference for further research. The Romanization introduced there and applied in the present study is not conceived as a definite or codified, fixed system, but rather as a practical tool for handling the multitude of primary sources written in Northern Thai and related languages and scripts that are becoming accessible at present.

The way of differentiating between variant writings found in the manuscripts, elaborate as it may seem, is considered of paramount importance, in order to maintain direct access to the original writings, so as to avoid evidence of linguistic or historical relevance being eliminated or blurred before research on the texts has even begun. The allograph inventory as set up in the above-mentioned study is, of course, incomplete and open for expansion. Hopefully others will find it useful and develop it further.

Basically, the transliteration used here is an extension or rather an elaborated version of the system used by G. CÆDÈS in his *Recueil des Inscriptions du Siam* (vol. I, Bangkok, 1924) which has been adopted and slightly altered by subsequent scholars, for instance A.B. Griswold, and D.K. WYATT (in his edition of the *Crystal Sands Chronicle of Nakhon Si Thammarat*, 1975), as well as S. EGEROD (1961) who, by making further adaptations, used it for historical-comparative studies in Tai Dialectology, including CT and NT.

Since these systems were not adequate enough to come to grips with the specific problems involved in Romanizing Northern Thai sources (as outlined in PART A 2, *supra*), the system used in the present study was developed. It is designed to meet the double requirement

⁴⁹ This study of the phonological and writing system of Northern Thai, entitled "Phonologie und Schrift des Nordthai", resulted from a research project aiming at establishing foundations for the study of Northern Thai Literature ("Grundlagen zur Erschließung der Literatur Nordthailands"). Research work was conducted, with the support of Deutsche Forschungsgemeinschaft (DFG), from 1977 to 1980, at Kiel University (Seminar für Orientalistik, Abteilung für Indologie; Director: Professor Dr. Bernhard Kölver).

- (1) to preserve the evidence contained in the originals,
and, at the same time,
- (2) to facilitate the identification of the written words.

In order to achieve the most functional solution for the structurally different subsystems of consonants, vowels, and tone markation, these are treated differently.

1.1.1 Consonants.

1.1.1.1 General Principles.

- § 1 Conforming with common usage, the consonant symbols of the Northern Thai script are transliterated according to their value in Pāli or Sanskrit.⁵⁰
- § 2 Additional symbols created for the representation of consonant phonemes particular for Northern Thai are generally differentiated against the symbols from which they are derived by underlining.⁵¹
- § 3 Allographic rendering of word-final consonants, as well as significant form variants, are marked by index numbers.

1.1.1.2 Rationale.

- § 4 The practical advantage of basing the transliteration on the Pāli values is that they are reflecting an historical stage of sound development which is surmised to have been common to all or the majority of Tai languages and dialects.⁵²

⁵⁰ There are a number of symbols, however, which perform double functions: they are used for (1) representing consonants, and (2) for the representation of NT vowels (viz. [ya], [wa], and the "vowel carrier" [the equivalent of CT /ʔəə ʔəə/]; for details, see below). When used in their second function, those symbols are rendered as part of the vowel transliteration.

⁵¹ Including the NT equivalent of CT /təə təw/, since [t] is reserved for the equivalent of CT /dəə dək/ which is not represented in the Dhamma Script (where [d] is used instead), but is in others, e.g. the [Fak Khaam] and the [Daiy Nidees] scripts as well as in the traditional secular Laotian (and Northeastern Thai) alphabets often called [Daiy "Ngoyl" Script].

⁵² Cf. Brown 2.1985, Gedney 1967, and especially Li 1977.

§ 5 The symbols used in the transliteration, since they reflect an historical sound stage, contain a clear distinction between consonants belonging to what is called, in Thai linguistics, the "high", "middle", and "low" consonants.

These groups, of which the high and low have now coalesced phonetically, were obviously, at a time in distant history, once distinct, the "high" being used to represent voiceless aspirated, the "middle" pre-glottalized, and the "low" voiced consonant sounds. The distinction between symbols belonging to these three classes, which is needed for the identification of the tones, is thus implicitly given in the transliteration.

§ 6 Basing the transliteration of the consonants on the Pāli value offers the advantage of providing a common base of reference for a broad variety of Tai languages and dialects whose subsequent sound developments led into different directions. Against this background, it is an unambiguous, and at the same time, the most functional way of handling them.

1.1.1.3 Specific Information.

§ 7 The akṣara |va| of the Pāli alphabet which is maintained when transcribing Pāli texts, is rendered as |wa| when it is used for writing NT /w/.

§ 8 The "vowel carrier" symbol (equivalent to CT /ʔᵛᵛ ʔᵛᵛ/) is represented by |zero|, for in the Romanized text it is implicitly indicated by the spaces between words: any transliterated word beginning with a vowel symbol can therefore be understood to be written with the "vowel carrier" symbol in the NT text.⁵³

§ 9 Final (i.e. syllable closing) consonants are, in the script under study here, regularly written as subscripts, either in their regular form or as simplified secondary graphs (ligatures). This device, indicating word boundaries by the use of positional variants, is matched in the transliteration implicitly by the spacing of words; therefore basic

and secondary graphs are rendered by a single symbol.

§ 10 Deviations from this rule (for example the use of regular linear symbols [with or without the NT equivalent of the Skt virāma], superscripts or diacritica instead of subscripts) which may render the writing ambiguous, are marked by index numbers.

1.1.2 Vowels.

1.1.2.1 General Principles.

The major innovation of the Romanization system introduced here concerns the treatment of the vowels, which, as stated by D.K. WYATT (1975:xi) "have never been provided for to the full satisfaction of all" in the framework of existing transliteration systems.

§ 11 NT vowel writings, whether consisting of a single symbol or of a configuration of elements, are generally rendered according to their phonological value according to the present spoken language.⁵⁴

§ 12 For Romanization symbols are used, as far as possible, that are not identical with those of the phonematic notation, but may allow for an association with the sound represented (a suggestion made by S. Egerod), e.g. |ü, üü| for /u, uu/, |ö, öö| for /ə, əə/, |ä, ää| for /e, ee/, |q, qq| for /o, oo/ etc.

§ 13 The requirement to differentiate between allographic forms, which abound in Northern Thai manuscripts, is met by the use of index numbers. Basic writings which were identified as quasi-standard in a sample of representative documents of different periods and locations are set up as "graphemes" and Romanized accordingly, i.e. without number, while variant writings or "allographic forms" are marked with an index number starting from .2 upwards, relating to a reference list of allographic writings collected in HUNDIJS 1990: 215 foll.⁵⁵ To give an example, the adhortative particle /tṣʔ/ which would

⁵³ In (loan) words written with a Pāli initial, the Romanized vowels are underlined; see § 26, below.

⁵⁴ While the phonological subsystems of consonants and vowels are more or less identical among Northern Thai (sub)dialects, minor differences do exist between the tones (see 1.3, below). The present study is geared to the Nan dialect. As far as vowels in closed live syllables are concerned, see § 24, below.

⁵⁵ The graphemes were established after an evaluation of a broad cross-section of data

turn as |deiðah, deīðah, deið, deīð, deiððah, deīððah| etc., if transliterated according to the Pāli (or Sanskrit) value of each of its graphic elements, will be rendered as |dö, dö₂, dö₃, dö₆, dö₇, dö₈| etc. in the present system.⁵⁶

1.1.2.2 Rationale.

§14 Using a phonological basis for the Romanization appears to be the most appropriate way of dealing with NT vowel writings, especially in view of the complex graphemes with their multifunctional use of certain symbols and graphic elements.

§15 This approach offers the advantage of Romanizations which are close to present (and, one may add, past) language reality, and consequently, relatively easy to read.⁵⁷

§16 In Romanizing NT vowel graphemes, the use of index numbers appears to be the most economical way of differentiating between allographic writings which include mutual overlappings between forms which should have been differentiated and used consistently,

material, including manuscripts from the 15th to the 20th centuries, epigraphical documents, several traditional primers as well as more recent textbooks. Since the system has been set up for a practical purpose, i.e. as a tool for future editing of important primary sources, the graphemes are generally those writings which occur most frequently in a fair majority of carefully written manuscripts, most of which date from the 19th century.

§6 The "atomistic" approach of transliterating Tai vowels, introduced, as it appears, by Father Schmitt at the end of the 19th century, though logically consistent in itself, has a number of serious drawbacks. As the above example illustrates, the transliterations are sometimes difficult to read; furthermore, diacritica which are mostly used multifunctionally in Northern Thai manuscripts (cf. Hundius 1990: 154-5) cannot be rendered adequately; essential and insignificant graphic elements are treated equally, to name but a few. Its basic weakness, however, lies in the fact that the transliterated graphs have no relationship to Tai phonology.

§7 The advantage gained seems not to be counterweighed by historical considerations: according to the present state of knowledge in the field of historical phonology (see, for instance, Brown 2.1985, Li 1977, Egerod 1961), it may be safely assumed that the vowel system of Northern Thai has undergone only limited change during the past five to six centuries from which written sources have come down to us. This change has been mainly confined to the "waxing and waning" of vowel length and the monophthongization of /ia, ua, ua/ to /e(e), ə(ə), o(o)/ respectively. For details see Hundius 1990:21foll; cf. also Hartmann 1976.

if "text-book" rules were to be applied, so as to avoid ambiguity.

§17 An additional advantage of using index numbers is the fact that the list of allographic variants can be expanded ad libitum, so as to accommodate additional forms that may be identified in the future.

§18 Another advantage lies in the possibility that in circumstances where the need to preserve, or record, details of the original writing does not exist, the use of index numbers can be reduced or totally disposed of without affecting the identification of the phoneme, or lexeme, respectively. Such a "broad" Romanization is used, for instance, in the present study (Part A, and in the translations and "Remarks" of Part B) for proper names mentioned in the colophons (which are transliterated in Part B according to the "narrow" system). Titles of literary works, names of historical persons etc. are treated in the same way.

1.1.2.3 Specific Information.

§19 By analogy to the phonematic notation, vowels interpreted as long are transliterated by double symbols; including, for the sake of convenience — and by analogy to the NT writing system where long diphthongs are separated from short ones — the first parts of the (phonetically long) diphthongs, viz. |iia| representing NT /ia/, |üüa| (/ua/), and |uua| (/ua/) whose short variants are accordingly rendered as |ia| (/ia?/), |üa| (/ua?/), |ua| (/ua?/).

§20 Written long vowels in closed "live syllables", i.e. those ending in a continuant (some of which have been shortened secondarily under conditions determined by tonal influences), are maintained as long, e.g. |peen| /pěñ/ "to be", |ñöön| /ṇāñ/ silver", |"ṭṭṇ| /tṭṇ/ "must", etc., as well as |-aam| representing /-am/.

§21 |wa| (in Pāli texts: |va|), when used for representing NT /ua/, is written |uua|.

§22 Correspondingly, Skt/ Pāli |ya| is rendered |iia| when representing /ia/.

§23 The NT equivalent of CT /ʔaj máj múan/ which is occasionally used in ancient manuscripts, is rendered |aü|.

§24 Complementarily used allographs (positional variants), like the ones used for syllable final, and for interconsonantal position, respectively, are indicated implicitly, by word boundaries (cf. § 9, *supra*).

§25 In the case of "dead syllables", i.e. those ending in /-p, -t, -k /, and /-ʔ/, where short and long vowels are crosswisely correlated with different tones, vowels are consistently differentiated as to their length, so as to allow for a correct identification of the tone. An ambiguous form like written |kōöḍ|, for example, must be interpreted either as /kəət/ "to be born" or as /kət/ "to intercept" etc. If the context leaves no doubt that the first is meant, it would be rendered |kōöḍ|, if the second one is meant, it would be written |kōḍḍ| (here the index number is used to indicate that in the original the symbol normally representing a long vowel is written).

§26 Underlining of certain vowels (especially syllable final |-ḡ|, but also word initial |ḡ-|, |ḡ-| etc.) is used to indicate that the vowel writing as found in the original manuscript is following the rules for Pāli, instead of those for NT. The same applies for opposite cases, i.e. when, for example, the NT graph |oḡ| is used for writing |o| in a Pāli text.

1.1.3 Tones.

Since tone indication in Northern Thai orthography, as found in the manuscripts, is marked by the same degree of inconsistency as in the case of vowels, a similar, though simpler treatment is applied.

§27 The principle of preserving the evidence of the original is adhered to, while, at the same time, an interpretation of the tonal phoneme is given. Such an interpretation is often necessary for an identification of the lexeme.

§28 The tonal phoneme considered to be the **correct** one in the context of a given word (or syllable) is marked by the respective tone marker **before** the lexeme, whereas the **actual** tone markation found in the manuscript, if different, is written **after** the transliterated word.

§29 Symbols used are, in accordance with Thai usage, |'|, |''], and

|zero|, or an elevated |°|, respectively; |zero| before a given lexeme indicates that no tone mark should be written for correct realization; an elevated dot or |°| after the lexeme is used to convey to the reader that in the original, contrary to the rules of orthography, no tone mark was written.

NB: |zero| after a given lexeme indicates, in accordance with § 28, that the writing found in the original is identical with the writing considered as correct by the editor (and noted before the transliterated word).

1.2 Note on the Phonematic Notation.

The phonematic transcription used in the present study is a slightly modified version of the system introduced for NT by S. EGEROD (1957) and Mary R. HAAS (1958) which has been used, for instance, by S. EGEROD (1971) and V. BRUN (1976) in their editions of Northern Thai texts (s. Bibliography).

Unlike the HAAS-System, syllable final occlusives are interpreted as /-p, -t, -k/ (instead of /-b, -d, -g/), and the high back unrounded vowels are written /u/, /uə/ instead of /y/, /yy/. The corresponding diphthong is written /ua/ instead of /ya/.

1.3 Note on the Pronunciation.

1.3.1 General Remarks.

Consonants and vowels are generally pronounced similar to their CT cognates; with most speakers, however, /kh-/ sounds more like the fricative [x]. Some vowels, especially /e, ē/ tend to be nasalized. While the phonological structure of the tone systems of Tai Yuan (sub-) dialects is basically identical, slight differences are to be observed in the pronunciation between major subdialects like those of Nan, Phrae, Chiang Mai, Lamphun. The following table shows the variations.

1.3.2 Tonal Quality and Phonological Affiliation of the Tones.

Live Syllables*

* Syllables ending with a long vowel or /-m, -n, -ṇ, -w, -j/.

	Nan (Phrae)		Chiang Mai		Lamphun	
1. A2 /zero/	[35]	m-r	[33]	m-e	[33]	m-e
2. B1 / ^ˆ /	[33-22]	m-e	[22]	l-e	[22]	l-e
3. B2 / ^ˆ /	[21]	m-f	[31]	m-f	[31]	m-f
4. C1 / [˜] /	[44ʔ]	h-e	[44ʔ]	h-e	[44ʔ]	h-e
5. C2 / [˙] /	[5ʔ3]	h-f	[45ʔ3]	h-f	[5ʔ2]	h-f
6. A1 / [˜] /	[13]	l-r	[13]	l-r	[13]	l-r

Dead Syllables**

	Nan (Phrae)		Chiang Mai		Lamphun	
DS1 /zero/	h-r	[45]	ml-r	[34 - 23] / /	m-r	[34] / /
DS2 / [˜] /	h-e	[55]	h-e	[55] / [˜] /	h-e	[55] / [˜] /
DL1 / ^ˆ /	ml-e	[33 - 22]	l-e	[22] / ^ˆ /	l-e	[22] / ^ˆ /
DL2 / ^ˆ /	l-f	[21]	m-f	[31] / ^ˆ /	m-f	[31] / ^ˆ /

Abbreviations:

A, B, C = historical tone classes; 1 = ancient voiceless, 2 = ancient voiced consonants; DS = dead syllable with short vowel, DL = dead syllable with long vowel (for details, see Li 1977). Tonal quality: m = mid, l = low, h = high; e = even, r = rising, f = falling; ʔ = concomitant glottal constriction.

1.3.3 Ambiguities of Pronunciation.

1.3.3.1 Loss of /-ʔ/ in connected speech.

In connected speech, unstressed DS syllables ending with /-ʔ/

** Syllables ending with /-p, -t, -k, -ʔ/.

generally lose their final glottal component, as well as their tonal quality to be heard in isolative (syllable-per-syllable) speech style. Such syllables will be transcribed accordingly, i.e. /unmarked/ without /-ʔ/. Since the loosening of glottal stricture is a gradual process depending mainly on the accuracy of pronunciation and the speed of speaking, consequently a certain degree of ambiguity persists.

Similar variations can be observed in the pronunciation of a number of mostly Indic loanwords which are read in slightly different ways such as the examples given below:

(Pāli/ Skt.)	(a)	(b)	(c)
<i>ṭikā</i> >	/tiʔ kǎa/	/tikǎa/	/tikkǎa/
<i>dīpanī</i> >	/tīʔ paʔ nii/	/tīpanii/	/tīppanii/
<i>jotaka</i> >	/coo taʔ kaʔ/	/cootakaʔ/	/cootakkaʔ/
<i>śakarāja</i> >	/saʔ kaʔ laa cǎʔ/	/sakalaacǎʔ/	/sakkalaacǎʔ/
<i>likhita</i> >	/līʔ khiʔ taʔ/	/līkhitaʔ/	
	/līkkhittaʔ/sobhati/	/sōo phǎʔ tiʔ/	/sōophǎtiʔ/
	/sōophǎttiʔ/sthita/	/saʔ thit/	/sathit/
	/satthit/		

etc.

Column (a) shows the pronunciation when syllables are read one by one, while forms in columns (b) and (c) are to be heard in normal connected speech.

As can be seen, the change occurring in all these cases runs down to the loss of a syllable-closing glottal stop which is then substituted by the following consonant in a phonetical process of "regressive assimilation" caused by the universal tendency towards using the least possible amount of energy in sound production.⁵⁸

Forms listed in column (b) may be regarded as examples of "learned" pronunciation, whereas allomorphs listed under (c) which represent the most commonly heard forms among present speakers, may be interpreted as belonging to the colloquial style of speech.

As for the phonematic transcription of such words, the written forms as found in the originals have been used as the basis of the notation: those that are found to conform with or be more closely related to etymology are transcribed according to the more learned style illustrated in column (b), whereas allomorphs which are written in conformance with

⁵⁸ As to the tonal change of dead syllables in connected speech, see Hundius 1990: 74 foll.

colloquial pronunciation, are notated correspondingly.

1.3.3.2 Final particles.

In the colophons a number of expressive final particles and exclamations are used, the tonal quality of which may vary, e.g.

/dɛɛ, dɛ̃ɛ, dɛɛ/;
/hǎəj, hǎəj, hǎ(ə)j/;
/naa/
/nâə, "nâə/;
/nôɔ, "nôɔ, nô, nǔ/
/lò, lɔ, lǔ/
/?əə/
etc.

Such forms have been notated in accordance with present common usage.⁵⁹

1.3.3.3 Tonal quality of certain syllables ending with /-am/.

In a number of mostly disyllabic loanwords, if the first syllable ends with /-am/, its tone will change from tone class "A" to tone class "B" (in a few cases: "C"), e.g.

/cǎmləən/ >	/càmləən/	"to prosper"
/kǎmlaŋ/ >	/kàmlaŋ/	"strength"
/kǎmpɛəŋ/ >	/kàmpɛəŋ/	"wall"
/kǎmpii/ >	/kàmpii/	"holy scripture" (< Pāli <i>gambhira</i>)
/sǎmlaan/ >	/sàmlaan/	"to be well, happy"
/tǎmnaan/ >	/tàmnaan/	"chronicle"
/*pampeŋ/ >	/pàmpeŋ/	"to perform, pursue"
/*lāmpəəŋ/ >	/lāmpəəŋ/	"to contemplate"
/lambàak/ >	/lámjàak/	"to be hard, troublesome"

etc.

However, since some of such words are still pronounced with "A" tones by some speakers, in the present study words belonging to this category are transcribed as members of tone class "A", except when a tone marker

⁵⁹ On the tonal quality of final particles, see Hundius op. cit., pp. 100 foll.

in the original indicates a change of tone class.⁶⁰

1.4 The Pagination of Palm-leaf Manuscripts.

The pagination of palm-leaf manuscripts is traditionally done by a combination of a consonant and a vowel written on the reverse side of each folio in accordance with the alphabetical order, the first phuuk starting with the first consonant of the alphabet, viz. *ka, k̄a, ki, k̄i, ku, k̄u, ke, kai, ko, kau, kaṃ, kaḥ; kha, kh̄a, khi, kh̄i, khu, kh̄u* etc. ...; *ga, ḡa, gi, ḡi, gu, ḡu* etc., providing a pagination for a total of 33x12 (= 396) folios or 792 pages. In cases of still longer manuscripts, the pagination may be further extended by adding a [-ya] to the consonants, viz. *kya, kȳa, kyi, kȳi, kyu, kȳu*, etc., followed by *khyā, khȳā, khyi, khȳi, khyu, khȳu; gya, gȳa, gyi, gȳi*, etc., and so on. Ideally, one phuuk would consist of 12 folios or 24 pages. In reality, however, variations and inconsistencies abound, especially in more recent manuscripts. (See, for example, the manuscript descriptions in Hundius [forthcoming], a critical edition of a Northern Thai Jātaka text [Balasaṅkhyā-Jātaka]). To facilitate location of, as well as quotation from text passages recorded on microfilm, Arabic numbers have been added. Since this has been done in general only for pages containing the main text, there are quite a number of palm-leaf pages to be found on the microfilm which have no pagination. These are, in the present study, referred to by (1) the abbreviation "no no.", and (2) by stating the number of the palm-leaf page they are preceded by, or they are preceding on the microfilm.

1.5 Glossary of Special Words.

'bq̄ q̄k	lay sponsor or supporter of a monk or novice
capap (chapap) 'kau	"original manuscript" (lit.: "old ms") from which a copy is made
capap hn̄üa	ditto (lit.: "upper manuscript")
"cau mahaajiiwiṭ	"Lord of Life"
"cau müüaṇ	chief, ruler (lit.: "Lord") of a müüaṇ (q.v.); also used to designate the rulers of states and principalities under

⁶⁰ At any rate, phonetical quality of A and B tones on the above-mentioned syllables (words like /pàmpeŋ/, /lāmpəəŋ/ or /lámjàak/ left apart) is very much alike, due to a tonal reduction process effective in connected speech. For details, see Hundius op. cit., pp. 70 foll.

'doon ₃ dhaan	Siamese supremacy
'ḍāā	to make a thorough check
ḍii-hlii	final particle; emphasiser
dō	lit.: "good, good; splendid!"
ḍii-hlii dō	adhortative particle
	emphasising formula at the end of a wish; mostly translated: "may this come true"
"gau saddhaa or muulasaddhaa, pathamamuulasaddhaa	initial or leading supporter of the making of a new manuscript (cf. Pāli <i>ādikammasādhaka</i>)
gruu paa "cau	highly respected senior learned monk mostly of high age
"hnaa dap (rap, dhap) "g(l)au	front cover folio
"hnaa dap (rap, dhap) p(l)aay	back cover folio
hnaan	former monk
maḍ	bundle (of palm-leaf fasciculi)
maḍ "ton	first bundle
maḍ k(l)aan	second bundle [of a set of three]
maḍ plaay	last bundle
"mai hlaap	wooden wedge of a palm-leaf manuscript, mostly indicating title(s), no. of phuuk, date of writing, name of monastery to which the ms belongs etc.
müüaṇ	(fortified) settlement or township, urban living-place, city, city state, principality, kingdom, land*
muulasaddhaa	same as "gau saddhaa (q.v.)
"nōyy	former novice
phuuk	fasciculus
phuuk "ton	first (lit. "beginning") fasciculus
phuuk plaay (paay)	last fasciculus
Rassabhikkhu	junior monk, i.e. a Bhikkhu who has received ordination a short time, possibly only one year or up to five (?)

* For a discussion of the various meanings of [müüaṇ], cf. Wyatt 1984:7–8.

saddhaa	years ago. This, however, is only a guess.
saddhaa baay nai	(1) faith, confidence (in Buddha's teachings), (2) (member[s] of a) lay community
saddhaa baay nōḍk	"internal", i.e. monastic supporter(s) of the making of a new manuscript or other common religious efforts
sisṣa	"external", i.e. lay supporter(s) or sponsor(s) of common religious efforts
wiiaṇ	follower(s) of a senior or learned monk (Pāli: pupil, student)
yaam kōṇṇ ṇaay	area within city walls or fortification; sometimes synonymous with müüaṇ
yaam trāā (thāā) "k(l)ai	7.30–9.00; translated as "at the time of the morning drum"
'diiaṇ	9.00–10.30; "at the time of the forenoon horn"
yaam 'diiaṇ	10.30–12.00; "at noon"
yaam tuuḍ "jaay	12.00–13.30; "in the afternoon"
yaam kōṇṇ lāāṇ	13.30–15.00; "at the time of the sunset drum"
yaam trāā (thāā) "k(l)ai	
'gaam	15.00–16.30; "at the time of the evening horn"

NB: For a more complete list of the divisions of the time according to the Northern Thai tradition, see TUIKEO 1986:107.

1.6 Remarks on Dates and Calendrical Systems.

All dates and calendrical references made in the colophons are rendered as such, i.e. no attempt has been made to make any calculations, e.g. of the days of the lunar calendar. As for the CS (*Cūlasakarāja*) Era, the dates can be converted into the *Buddhasakarāja* era or into the Christian era by adding 1181 or 638 years respectively. The correctness of the cyclical year can be checked with the help of SAO SAIMÖNG (1981) and SWANGPANYANGKUN (1988). A survey of Southeast Asian chronology as found in dated manuscripts is given in: BECHERT et al. (1979: xix foll). For further bibliographical data relating to Southeast Asian calendrical

systems, see v. HINÜBER 1987b:15.

As for the animal names of the twelve branches, or "children" of the cyclical year (NT |luuk pii|), as these are called in Northern Thai tradition, there are some variations within the Chinese and the Southeast Asian traditions. The 12th "child" (NT |"gai|), elsewhere representing the Pig, is called "Year of the Elephant" in the Lan Na tradition (cf. DAVIS 1976:12) and is translated accordingly in the present study (cf. also the chart contained in SWANGPANYANGKUN (op. cit., p. 6) where both pig and elephant are placed together).

1.7 Note on the Description of the Manuscripts and the Presentation of the Colophons.

The following information is given:

1. A running number used for reference to the manuscripts under study.
2. The name of the text, as found in the CPD.
3. The categorization of the text as mentioned in the CPD. If no mention is made, but a classification according to the CPD system appears to be unproblematic, a categorization is added in square brackets.
4. The name of the author.
5. The number of the microfilm roll referring to the DFG-Collection, followed by the location of the respective text on the roll, given in inches.
6. Number of the text within the DFG-Collection (as laid down in HUNDIUS 1976b). Abbreviation: "Dc no".
7. Manuscript number, i.e. a preliminary inventory no. used within the Project "Dokumentarische Erfassung literarischer Materialien in den Nordprovinzen Thailands", 1972–1974. This number appears on the cover folios of the fasciculi (*phuuk*) recorded on microfilm. Abbreviation: "ms no".
8. Number of fasciculi (*phuuk*) recorded on microfilm.
9. Number of lines written on the palm-leaf manuscript.
10. Information as to whether the text recorded may be considered as complete or not. In several cases a thorough check of the entire text would be necessary to make a definite statement about completeness. This is beyond the scope of the present study. Therefore, the information given is, to a certain extent, to be taken as preliminary.
11. The year when the holograph was written (given in Cūḷasakarāja era).

12. The year according to the Christian era (AD); obtained by adding 638 to the Cūḷasakarāja year.

NB: If no date is mentioned, the abbreviation "n.d." together with an estimate of the probable date is added. This estimate rests upon the physical appearance, the style of the script and the orthography used.

13. Name of the monastery where the original was found (in 1974).
14. Location of the repository, i.e. district (Amphoe /ʔamphəə/) and province (/caŋwät/).
15. Beginnings of the Pāli texts, preceded by information concerning the location on the microfilm (if necessary).
16. Location of the respective text in the generally used editions (as far as traceable). (This information is kindly provided by Professor O. von Hinüber).
17. Ends of the Pāli texts and their location on the microfilm.
18. Transliteration of the Northern Thai Colophons, preceded by their location on the microfilm.

NB: Shorter Pāli passages interspersed in the vernacular text are also transliterated. In some cases where lengthy portions written in Pāli (mostly wishes expressed by the scribes) are included in a NT colophon, these Pāli passages have not been transcribed, however. Any such case is identified.

19. Phonematic transcription of the transliterated texts.
20. Translation.
21. Remarks, containing information on special terms, comments on the translation, bibliographic data, etc.

NB: In accordance with the aim of the present study which is meant as an introduction into NT colophons, every NT colophon to be found on the microfilmed manuscripts is identified and treated in the way outlined above. Their presentation is done according to the order of their appearance in the manuscripts. In order to avoid unnecessary repetitions, identical colophons are identified as such and rendered only once. Those with only minor alterations from others previously presented, are given only in transliteration, while reference is given where the phonematic transcription and translation of the previous specimen can be found. In one case (no. 12, *Sadd*), due to particular

repetitiveness, the above-mentioned presentation according to the order of appearance of the colophons, had to be abandoned.

2. The Manuscripts and their Colophons

01. DHAMMAPADA-AṬṬHAKATHĀ 2.5.2.1

Roll 8, 035". Dc no 0227, ms no 693. 1 phuuk, 5 lines. Incomplete. CS 883 = AD 1521. Wat Lai Hin (NT /wāt lāj hīn/; see Remarks). Amphoe Ko Kha (NT /kɔʔ khaa/), Lampang.

Begins:

...]ñña dassanākāraṃ akāśīti jighacchati, *Dhp-a* III 261,19

Ends: phuuk 1.48 = *khaḥ* v , line 5

bhante vimānaṃ me natṭhaṃ na dāni kiṃ karissāmi 'ti vutte alaṃ devadhite, *Dhp-a* III 301,29

Colophon.

Front Cover Folio.

[pii₄ "ruuaṇ₃ "sai" sakraaja 883 tuua dhammapada "nii₄ mahaatheen suuar₃ prahyaa "cau₁₀ "saan₃ "wai₃ peen muulaṣaasnaa bra gootama₃ "cau₁₀ 5 ban pii₄ (...)]

/pīi lúʔ sāj sakalaacāʔ* pēt lóʔj pēt sip sām tūa thammāʔpatāʔ ní mahāathēen sūan phāññā cāw sāʔj wáj pēn muulāṣāasanaa phāʔ kootamāʔ cāw hāa pan pīi (...)/

- * Possibly the form [sakraaja] may have been read /sakhàatcāʔ/. To my knowledge, this particular writing has been found up to now only in manuscripts written in 'Daa "Sḡy; cf. **04** (1); **05** (2): cuḷā°; **06** (1); **07** (1), **08** (2, 5): cuḷā°, below. It could therefore be useful for the tracing of the place of origin of ancient holographs.

Translation.

In the Year of the Snake, [C] S 883, the Venerable Mahaatheen Suuar Prahya had this [manuscript of the] Dhammapada [-Aṭṭhakathā] made

as a foundation for the Teachings of Lord Gotama [so that they may last for] five thousand years.

Remarks.

The same colophon appears on the back cover folio (preceded by p 48 = *khaḥ* v).- |suuar prahyaa| is obviously not a personal name, but an official title or rank of a scholar; cf. Inscription no. 9 (Sukhothai, Wat Pa Daeng [CT /wát pàa dɛɛp/], probably AD 1388, plate 3, lines 9-10) where a |naay suuar prajñaa| is mentioned as the first of a number of scholars (CT /nák pràat/); for the text of the inscription see CÉDES 2.1983:153. A |theer suuar| is mentioned in Inscription no. 95, line 10; cf. KHANA KAMMAKAN ... [ed.] 1970:61. As for the toponym /lāj hñ/ "stone shoulder" (!?) from which the monastery draws its present name, this seems to stem from a rather recent CT distortion of the former NT appellation /lāj hñ/ NT "stone side, bank" still well-known by the older people of this community, which is also testified in the colophons of numerous manuscripts to be found in this unique rural treasure-trove of ancient NT manuscripts. Yet another name of this village, however, appears in the colophons of older manuscripts written in this monastery: for instance, in the colophon of a copy of the *Samacittasuṭṭi*, Chapter 6, written by Khattiyaraññawaasii Bhikkhu in CS 1164 (the actual given date is CS 1167, but this would not fit with the Cyclical Year mentioned), Year of the Tiger (|pii 'tau yii|) = AD 1802, the place is called |ra hrin| (read: /lā? hñ/ "deserted rock/ stone", or: "a stone left behind").

02. DHAMMAPADA-AṬṬHAKATHĀ 2.5.2.1

Roll 8, 042". Dc no 0232, ms no 587. 1 phuuk, 5 lines. Incomplete; n.d., probably 16th c. Wat Lai Hin. Amphoe Ko Kha, Lampang.

Begins: p 1 = *ha* r, line 1

tena me tvam pakkosāpito 'ti āha mahārāja kiṃ te saddo suto 'ti,
Dhp-a II 6,8

Ends: p 46 = *jaḥ* v, line 5

so kasāhi tāli[yamāno, *Dhp-a* II 39,3

Colophons.

(1) p 3 = *hā* r, on left margin

|dhammapada lāa sundarapañño "saan°|
/thammāpatā? lē sūntālā?pañño sāaṇ/

Translation.

Dhammapada [-Aṭṭhakathā] - Made at the behest of Sundarapañño.

(2) p 5 = *hi* r, on left margin

|"wai° kap brā dhaaḍ "cau°₁₀ lambaan lāa|
/wāj kap phā thāt cāw lampaaṇ/

Translation.

[Made] for [the worship of] the Great Relic of Lambaan.

(3) p 9 = *hu* r, on left margin

|dhammapada sundara "saan° "wai° kap bra₂ dhaaḍ "cau°₁₀ laambaan|
/thammāpatā? sūntālā? sāaṇ wāj kap phā thāt cāw lampaaṇ/

Translation.

Dhammapada [-aṭṭhakathā] - Made at the behest of Sundara [pañño] for the [worship of the] Great Relic of Lambaan.

Remarks.

According to colophons (2) and (3), the manuscript was meant as a Dhammadāna (a gift; offering) for worship of the Great Relic of Lampang which is enshrined in the great stupa of Wat Phra That Lampang Luang (NT /wāt phā thāt lampaaṇ lūaṇ/), situated in the present district (Amphoe) of Ko Kha, about 15km to the West of Lampang (and some 3km from Ban Lai Hin).

03. JĀTAKA 2.5.10.1; Mahosathajātaka

Roll 8, 040". Dc no 0231, ms no 1123. 1 phuuk, 5 lines. Incomplete; n.d., probably 16th/ 17th c. Wat Lai Hin. Amphoe Ko Kha, Lampang.

Begins: no no. = *ka* v, preceding p 2, 4, 6, etc.
namo tass' atthu. pañcālo sabbasenāyāti, *Ja* VI 329,20

Ends: p 46, line 5
gāmaṇāsino pokkharaniṃ pe[sentu, *Ja* VI 341,29

Colophon.

Front Cover Folio (in very small characters).

|maḥoosathaḥ maḥaathēen (p)aa "cau^o₁₀ (riiañ) suuñ₃, "wai^o kap waḍ (un?) müüaṇ₃ nai wiiaṇ|

/mahōosatha? mahāathēen baa(?) cāw liaṅ(?) sūuṅ wáj kap wāt (?uñ?)
muaṅ naj wiaṅ/

Translation.

Mahosatha[-Jātaka]. The Venerable Mahaathēen Paa (?)* Riiañ Suuñ [had this manuscript made] for Waḍ (..) Müüaṇ in the city [of 'Daa "Sḡy?].

- * The written form |paa| found in this ancient manuscript might alternatively be interpreted as representing /pāa/ (lit.: "wood, forest") which would then indicate that this monk-scholar belonged to the school of the "Forest-dwellers".

Remarks.

In Thai and Lao tradition, if not generally in Southeast Asia, the Pāli word for "medicine" is spelled *osatha* (regular form: *osadha*). This holds true also for the Paññāsa-Jātaka manuscript M (Mandalay) used in the PTS edition of the Burmese version of the "Fifty Jātakas". Cf. JAINI 1981, 83:passim. The style of the script and the manuscript itself are very

similar in appearance to the oldest palm-leaf manuscripts found in Wat Lai Hin which originally belonged to monasteries in 'Daa "Sḡy. See also Remarks to 04.

04. MILINDAPAÑHA 2.6

Roll 8, beginning. Dc no 0224, ms no 685. 9 phuuk, 5 lines. CS 857 = AD 1495. Incomplete (s. Remarks). Wat Lai Hin. Amphoe Ko Kha, Lampang.

Colophons.

(1) phuuk 15, p 58

|sakraajaḥ "dai^o 857 t₂uua naü₂ pii ḍap "hmau^o₁₀ milindapañhaa naay sin prahyaa "saan^o "wai^o kap hḡḡ₄ piṭakaḥ 'daa^o "sḡy^o lää|

/sakalaacā? dāḡ pēet lóḡj hāa sip cet tūa naj pīi ḍap māw mīlīntā?pañhāa
naaj sīn phāññāa sāaṅ wáj kap hḡḡ piṭaka? taa sḡḡj lee/

- * This writing which is to be found in several other colophons of the 16th century (see below) might also have been read as /sakhāatcā?/.

Translation.

[C] S 857 - In the Year of the Hare - [this manuscript of] the Milindapañhaa was made at the behest of Naay Sin Prahyaa for the library of [a / the Monastery in] 'Daa "Sḡy.

(2) phuuk 2.1 = *ghaḥ* r; 2.48 = *khaḥ* v; phuuk 7.28 = *chaḥ* v, on left margin

|milindapañhaa naay sin prahyaa "saan^o "wai^o kap hḡḡ₃ piṭakaḥ 'daa^o "sḡy^o|

/mīlīntā?pañhāa naaj sīn phāññāa sāaṅ wáj kap hḡḡ piṭaka? taa sḡḡj/

Translation.

Milindapañhaa - Made at the behest of Naay Sin Prahyaa for the library of [a / the Monastery in] 'Daa "Sṛṣṣy.

Remarks.

The phuuk of this manuscript are microfilmed in the following order: 1, 2, 10, 7, 5, 4, 11, 6, 15. The text of phuuk 2 and 11 is photographed beginning with the end. This manuscript which originally consisted of 15 phuuk, has been described by O. v. HINÜBER (1987a). In August 1987, two more phuuk which are probably complete (8, 14) and some stray leaves (belonging to 9) were discovered in the course of works carried out at Wat Lai Hin under the "Preservation of Northern Thai Manuscripts Project". Thus, at present, only phuuk 3, 12, and 13 of this invaluable manuscript which is the third oldest dated manuscript in Thailand known up to now, seem to be entirely lost. Cf. v. HINÜBER 1988b:173. The colophons represent one of the earliest documents of NT language written in the type of script that came to be known as "the" Northern Thai script par excellence, despite the existence of at least two other types of scripts. For details, see HUNDIJS 1990:119 foll; PENTH (1976). This is the earliest mention of 'Daa Sṛṣṣy to have so far come to light. See 05, below.

05. JĀTAKA 2.5.10.1; Paṇṇāsanipāta

Roll 8, 037". Dc no 0229, ms no 692. 1 phuuk, 5 lines. Incomplete. CS 912 = AD 1550. Wat Lai Hin. Amphoe Ko Kha, Lampang.

Begins: no no. = ka v, preceded by Front Cover Leaf with colophon (1) udayhate (!) janapado 'ti, Ja V 193,3

Ends: p 46, line 5

datvā piyaṃ ummadanti adiṭṭhā

addhā piyā mayhaṃ janinda eṣā, Ja V 219,7*

Colophons.

(1) Front Cover Folio, on left margin.

[kap waṣ srii 'u₃r₃ müüa₃, [3] yo₂ssa "dau₁₀ "faa nai müüa₃, [3] 'daa° "sṛṣṣy° lää|

/kap wāt salīi ?ùn muaṅ ñōtsa? táw fáa naj muaṅ tâa sṛōj lee/

Translation.

[Made] for Waḍ Srii 'Ur Müüa₃ {Yossa "Dau "Faa} in Müüa₃ 'Daa "Sṛṣṣy.

(2) *ibid.*, in the middle of the page

[paṇṇaasani₁paata₂ jaata₃ka₄ mahaasa₅ṅgharaajaa₆ "cau₁₀ "saan° nai₄ pii ko₂ḍ se₃ṣ cu₁ṣak₂kraaja₃ [2] "ḍai° 912 tuua₄ lää "phu₁u₂ ḍai au pra₂so₂n "pḍ° "ruu° aṭṭha₃ lää sapdaa "cāān° "dāā° 'yaa° nap khiian [3] 'sai° thāām 'gḍ° 'yaa° plāān₄ siia₄ 'ḍāā° 'pḍ° au peen phreed₃, (müüa₃) pra₂so₂n "läāw° yia₄ blan au [4] maa 'so₂n° 'ḍa₁n° 'kau° 'ḍāā° "saan° [yaak] nak 'kāā° naa jlāā jāān "ḍuuy° (düün)|

/pānnaasa? nīpāata? caataka? mahāsaṅghā?laacaa cāw sāṅ naj pī kot set cūnlāsakalaacā? ḍāj kāw lōj sip ?et tūa lee phūu daj ?aw phasōṅ bō lūu ?attha? lē? saptaa cēṅ tēe jāa nāp khīan sāj thēem kō jāa pēṅ sīa dēe bō ?aw pēn phēet mūa phasōṅ lēew nīa? pan ?aw maa sōṅ dāṅ kāv dēe sāṅ nīāk nāk kēe naa calee cēṅ dōj tuun/

Translation.

Paṇṇāsanipāta-Jātaka [this manuscript was] made at the behest of the Venerable Mahaasaṅgharaajaa in the Year of the Dog, CS 912.- Whoever [among you] takes [this manuscript out for] worship, [if you do] not clearly know the meaning and the wording, do not add any writing on [it]: do not [try to] make any corrections; if [you do] not follow [my advice], [you will] be [reborn as] a *peta*. After worship, see to it that it is brought back again quickly, [for] hard work it was, indeed, to make it, so do take good care!

NB: the wording is partly obsolete today (see Part A, 3.3, supra, footnote 48). |praṣoṇ|: < Skt *praśaṃs* "to praise"; |pə au|: cf. the idiomatic expression: /thāa bə ʔaw kam .../ "if you don't listen ...".

Remarks.

This phuuk obviously belongs to the same manuscript as 07. For a similar colophon, see v. Hinüber 1987b:48. The toponym 'Daa "Sṛṇṇy is mentioned in the colophons of a number of manuscripts dating from the end of the 15th c. to the second half of the 16th c., most of which are presently kept at Wat Lai Hin, while some are kept at the Siam Society, Bangkok; see ibid., p. 49 foll (nos. 54-57, 60, 61). As mentioned above, the location of 'Daa "Sṛṇṇy has not yet been established (see, however, Post-script, below). Professor Dr. Prasert Na Nagara kindly informed me in 1987 that the late Professor Saeng Monwithun, a well-known scholar in Pāli and Northern Thai history, identified a place situated on the Yom River, to the NW of Sukhothai, named Lakhapuri in a Sukhothai Inscription written in Pāli in AD 1399, with a Thai settlement called Müüaṇ Sään which, according to Professor Saeng, was being called Müüaṇ "Srṇṇy 'at the present time'; cf. KHANA KAMMAKAN ... [ed.] 1970:55. This (uncommented) suggestion seems to have met with little response.

Associate Prof. Aroonrut Wichienkeo (Chiang Mai Teachers Training College), who is presently engaged in the identification and localisation of ancient settlements in the North of Thailand, has yet to come across any mention of 'Daa "Sṛṇṇy in the 20 NT chronicles so far checked [October 1988], as her sister, Lamoon Janhorm (M.A.), kindly informs me. As O. v. Hinüber has observed, the marked difference between the text of the colophons in 04 (*Mil*, AD 1495), where neither the name of the monastery to which the manuscript was donated is given nor the word |müüaṇ| or |wiiaṇ| is used when referring to 'Daa Sṇṇy, and the colophons in 05, 06 (as well as a number of other manuscripts from this place, which have been described by O. v. Hinüber in his above-mentioned catalogue) written a few decades later, might be no accident, and the assumption could be induced that at the time that the Milindapañha manuscript was donated, 'Daa "Sṇṇy had just been established as a settlement, possessing, in AD 1495, just one monastery.

Post-script.

A few days before sending this monograph to England for printing, the question of the location of 'Daa "Sṇṇy seems to have found an answer. On a hand-drawn, yet detailed and scaled (1:200,000) map, showing the route along which King Chulalongkorn's Chiang Mai born Royal Consort, Queen Dararasmeṇ (/phráʔ rāatchachaaʔjāa cāw daaraarātsamī/), travelled by boat up the River Ping to Chiang Mai, in AD 1908, the name |wiiaṇ "srṇṇy| (NT /wiaṇ sṇṇj/) is placed at an ancient site on the west bank of the /mēe piŋ/, opposite to a once well-known rapid called /kēṇ sṇṇj/, in a distance of about 22kms to the NW of the present Bhumibol Dam, Tak province; an area which has been inundated since the early sixties (see *Map*, p. 9, supra). Thus, it may be concluded that the archaeological remains of ancient 'Daa "Sṇṇy now lie buried beneath some 50–60 m of water belonging to this artificial lake. For the above-mentioned map, and some old photographs of the /kēṇ sṇṇj/ rapids, see SATTARAPHAI (2.1989, I, p. 132, 143; map on inside back cover).

06. JĀTAKA 2.5.10.1; Tīṇṣanipāta

Roll 8, 033". Dc no 0226, ms no 540. 1 phuuk, 5 lines. Incomplete. CS 876 = AD 1514. Wat Lai Hin. Amphoe Ko Kha, Lampang.

Begins: 2 = *ka* v, line 1

namo tassa bha[ga]vato arahato sammāsambuddhassa. kimpchando
kimpadhippayo, *Ja* V 1,3

Ends: 46 = *khaṃ* v, line 5

deva eko yakkho dissamānarūpena, *Ja* V 22,11

Colophon.

Front and Back Cover Folio.

|pii, kaap se,ḍ {8} sakraaʔa "ḍai" 876 tīṇṣanipaata mahaa upaasaka
buua gaam ʔaan° müüa,ṇ "saan° "wai" kap waḍ suuar, khuua "nan° (?)|

/pʰi kàap set sakalaacā? dāj pèet lóʔj cet sip hok [tũa] t̪ʰsaʔnīpāata?
mahāa ʔubaasaka? pua kham tàaŋ mʉaŋ sãaŋ wáj kap wāt sũan khũa
nán/

Translation.

Year of the Dog - [C] S 876. [This manuscript of the] *Tiṇṣanipāta* was made for Waḍ Suuar Khuua at the behest of the Great Layman Buua Gaam ʔTaan Müüan.

Remarks.

[buua]: cf. present NT /pũaʔ/ "garland, string"; [ʔtaan] "to represent"; [ʔtaan müüan] "foreigner": this epithet might be used to indicate that the holder of the name Buua Gaam or his forefathers did not belong to the Tai Yuan ethnic group (?). [suuar khuua]: in the Sukhothai Inscription No. 9, among monastic dignitaries, a [paa suuar deeb] is mentioned, which, at least as far as [suuar] is concerned, appears to refer to a highly qualified official (cf. also Remarks to 01, supra). [waḍ suuar khuua] may perhaps be reminiscent of its founder who held the title of [suuar khuua] ("Bridge-Inspector"?).

07. JĀTAKA 2.5.10.1; Sattatinipāta

Roll 8, 036". Dc no 0228, ms no 691. 1 phuuk, 5 lines. Incomplete. CS 912 = AD 1550. Wat Lai Hin. Amphoe Ko Kha, Lampang.

Begins: p 1 = ka r, line 1

devatānusi gandhabbo ʔti, Ja V 312,15

Ends: p 41, line 5b - p 42, line 1a

Soṇananda-jātakam dutiyaṃ. iti jātakatṭhakathāyavijātaka-
paṭimaṇḍitassa Sattatinipātassa [42.1]tṭhavaṇṇanā niṭṭhitā, Ja V 332,26

Colophons.

(1) Front Cover Folio, reverse side, in the middle of the page.

[sattatinipāata jaataka an "nii₂ mahaasaṅgharaajaa "cau° "saan° nai₄ pii
ko₂d se₃s [2] cuḷasakraaja "ḍai 912 tuua lãä "phuu° ḍai₄ au bai prašo₂n
'yaa° nap khiian 's[3]ai° thãām 'yaa° plãän, siia₄ 'ḍãä° 'pʰ° ḍii₂ peen
phreed jaam prašo₂n "lãäw° [4] yia₄ blan au maa 'so₂n° 'ḍañ° 'kau₁₀ 'ḍãä°
"saan° yaak nak 'kãä° 'gʰʰy° jãän "ḍuuy° ḍüün]

NB: For phonematic transcription and translation, see 05 (2); sole difference: [ʔpʰ° ḍii] "[that is an] evil [deed]" is used instead of [ʔpʰ° au].

(2) Front Cover Folio, reverse side, on left margin.

[ga ka ka kha kap waṣ srii₂ 'ur₃ müüa₃n yo₂s "dau₁₀ "faa° nai müüan₃
'daa° "sqʰy° "hni₂ lãä]

(For phonematic transcription and translation, cf. 05 (1); [ʔhni] "here")

(3) phuuk 3, p 23, on left margin

[mahaasaṅgharaajaa "cau° "saan° lãä]
/mahāsaṅkhālaacaa cãw sãaŋ lee/

Translation.

Made at the behest of the Venerable Mahaasaṅgharaajaa.

(4) p 2 = ka v; p 22, on left margin.

[kap waṣ mahaasro₂hmaṇṇa srii₂ 'ur₃ müüa₃n yo₂s "dau₁₀ "faa° 'daa°
"sqʰy° "hni° lãä]

/kap wāt mahāasalōmmanā? salī ʔùn mʉaŋ nōt táw fáa tâa sʰʊj nī lee/

Translation.

[Made] for Waḍ {Mahaasrohmaṇa} Srii 'Ur Müüan {Yo₂s "Dau "Faa}, here in 'Daa "Sqʰy.

Remarks.

The words in {} constitute epitheta ornantia; the first, "Great Noble" (< Skt śramaṇa), only found in this manuscript, may very well (according to a suggestion made to me by Prof. Udom Roongruangsri) refer to the Mahaasaṅgharaajaa which could be taken as a hint that it was this monastery where the highest-ranking Buddhist dignitary of 'Daa "Sṛṇy resided. The second, "renowned up to the Heavens", is used in the colophons of several other manuscripts from this monastery (cf. **05** [2]; **08** [1, 4, 7]).

08. SAṂYUTTANIKĀYA 2.3; Sagāthavagga

Roll 8, 100". Dc no 0265, ms no 582. 2 phuuk, 5 lines. Incomplete: phuuk 3 and 4 of a set of 4 phuuk (see Remarks). CS 911 = AD 1549. Wat Lai Hin. Amphoe Ko Kha, Lampang.

Begins: 1 [= phuuk 3], p 1 = *nā* r, line 1
pavi]vitto bhante āyasmā sāriputto, *SNI* 63,28

Ends: 2 [= phuuk 4], p 36 = *jaḥ* v, line 5
sandasseti samādape[ti], *SNI* 113,3

Colophons.

(1) phuuk 3, Front Cover Folio, reverse side, preceding p 2, 4, 6 etc.

|"saan" "wai" kap waṣ srii 'un₃ müüa₃ yo₂ssa "dau₁₀ "faa" nai müüa₃
'daa" "sṛṇy" "hni" lää|

/sāṇ wāj kap wāt salī ṇun muan ṇōtsa? tāv fāa naj muan taa sōj nī lē/

Translation.

Made for Waḍ Sree 'Un Müüa₃ {Yossa "Dau "Faa}, here in Müüa₃ 'Daa "Sṛṇy.

(2) phuuk 3, Front Cover Folio, reverse side, in the middle of the page|paalīi sāgaathawagga an "nī" naa₃ gaam₃ baa miia₄ 'hmüün" "nṛṇy

traa "saan" nai pii kaḍ "rau₁₀ cuḷasakraaja "dai" 911 tuua lää [2b] kulaputt
to₂n dai au bai praso₂n "läaw" yia₄ blan au maa 'so₂n" "wai" 'dan" 'kau₁₀
'dāa" "saan" yaak nak "kāa" [3b] jlää jāān "duuay" düün "hüü" puñ,
caamröön "kāa" "phuu peen daayaka "nan" 'ṭṇṇ "dau₁₀ nibbaan düün|

/baalii sakaatha?wākkā? ṇan nī naṇ kham paa mia mēun nōj thalāa
sāṇ naj pī kat lāw cūnlāsakalaacā? dāj kāw lōj sip ṇet tūa lē
kūnlābut tōn daj ṇaw paj phasōj lēw nīa? pan ṇaw maa sōṇ wāj dān kāv
dē sāṇ nīak nāk kēe calē cēṇ dōj tēun hūn bun cāmlaen kēe phūu pēn
taañāka? nān tōo tāv nīppaan tēun/

Translation.

This [copy of the] Pāli [text of the] *Sagāthavagga* was made at the behest of Naan Gaam Baa, the wife of 'Hmüün "Nṛṇy Traa, in the Year of the Cock, CS 911. Whoever [among you], sons of good family, takes [this manuscript out for] worship, see to it that it is brought back again quickly, [for] hard work it was, indeed, to make it, so do take good care! - May the merit [acquired by sponsoring the making of this manuscript] contribute to the donors eventual attainment of Nibbāna.

NB: |kulaputt ton dai|: the use of the clf /ton/ (which is common in NT when referring to members of the Saṅgha, including holy objects like Buddha statues etc., and the Royalty can be taken as an indication that it is specifically (younger) monks and novices who are addressed.

(See also **05** [2], above).

(3) Front Cover Folio, reverse side, on left margin

|"wai" kap waṣ srii 'un" müüa₃ 'daa" "sṛṇy" lää|
/wāj kap wāt salī ṇun muan taa sōj lē/

Translation.

[Made] for Waḍ Sree 'Un Müüa₃, 'Daa "Sṛṇy.

(4) phuuk 3, last folio, no no., preceded by p 48, on left margin

["wai" kap waṣ srii 'un₃ müüaṇ₃ yo₂ṣṣa [2] "dau₁₀ "faa" nai müüaṇ₃ 'daa' "ṣṣṣy" "hnii₃ lāā]

/wáj kap wāt salīi ?ùn muəṇ ñōtsa? táw fáa naj muəṇ tâa sōj nīi lēe/

Translation.

[Made] for Waḍ Srii 'Un Müüaṇ {Yossa "Dau "Faa}, here in Müüaṇ 'Daa' "Ṣṣṣy.

(5) *ibid.*, in the middle of the page

|paalīi sagaathawagga saṃyuttanikaay an "nii₃ naaṇ gaam baa miia, 'hmüün" "nṣṣy" traa "saaṇ" nai pii kaḍ "rau₁₀ cuḷa[2]ṣakraaja 'ḍai" 911 tuua lāā kulaputt ton ḍai au bai praṣo₂ṇ 'yaa" nap plāāṇ₃ siia₄ 'gṣ" [3] 'yaa" nap khiian 'sai" thāām 'ḍāā" 'pṣ" ḍii₃ peen phreed jaam praṣo₂ṇ "lāāw" yia₄ blan au maa 'so₂ṇ" "wai" [4] 'ḍaṇ" 'kau₁₀ 'ḍāā" "saaṇ" yaak nak 'kāā" 'gṣṣy" jāāṇ "ḍuuay" dūūn 'cuṇ₃ "hūū" peen praṣaiy 'kāā an "ḍai" yaṇ lookiyā lāā lookuttara sampatti 'kāā upaasikaa "phuu" "saaṇ" "nii" dūūn rau₁₀ 'gṣ" anumoo[6]ḍanaa "ḍuuay" lāā]

/baalii sakaatha?wākkā? sāṅñūtta?nīkāaj ?an nīi naaṇ kham paa mia mēun nōj thalāā sāaṇ naj pii kat lāw cunlāsakalaacā? ḍāj kāw lōj sip ?et tūa lēe kūnlābut tōn daj ?aw paj phasōṅ jāa nāp pēṅ sīa kō jāa nāp khiān sāj thēem dēe bō dīi pēn phēet caam phasōṅ lēew nīa? pan ?aw maa sōṅ wāj ḍaṅ kàw dēe sāaṇ nīāk nāk kēe kōj cēṅ dōj tuun cūṅ hūu pēn phatcāj kēe ?an ḍāj nāṇ lookiñā? lē? lookuttalā?sāmpatti? kēe ?ubaasikāā phūu sāaṇ nīi tuun law kō ?anūmootanaa dōj lēe/

Translation.

This [copy of the] Pāli [text of the] *Sagāthavagga*, [being part of the] *Saṃyuttanikāya*, was made at the behest of Naaṇ Gaam Baa, the wife of 'Hmüün "Nṣṣy Traa, in the Year of the Cock ([pii kaḍ "rau]), CS 911. Whoever [among you], sons of good family, takes [this manuscript out for] worship, do not [try to] make any corrections; do not add any writing on [it]; [that is an] evil [deed; you will] be [reborn as a] *peta*! After worship, see to it that it is brought back again quickly, [for] hard work it

was, indeed, to make it, so do take good care! - May [the merit acquired by sponsoring the making of this manuscript] contribute to the laywoman-donor's attainment of the Mundane as well as Supermundane states.* May I also express my sympathetic joyfulness [for this meritorious deed].

- * Lokiya (P) : "Mundane", [...] all those states of consciousness and mental factors [...] which are not associated with the supermundane paths and fruitions of Sotāpatti etc.;
Lokuttara (P): "Supermundane", [...] the 4 paths and 4 fruitions of Sotāpatti etc., with Nibbāna as ninth; see Nyanatiloka 1972:91.

(6) phuuk 4, Front Cover Folio, reverse side, in the middle of the page

[same as (2), above, until ---] |911 tuua lāā "phuu" ḍai au praṣo₂ṇ 'pṣ" "ruu" aṭṭha lāā sapdaa "cāāṇ" 'yaa" nap plāāṇ₃ siia₄ 'yaa" khiian 'sai" thāām 'pṣ" ḍii peen phreed jaam ... 'gṣṣy" jāāṇ "ḍuuay" dūūn 'cuṇ₃ peen praṣaiy "gaam juu daayakā "phuu" "saaṇ" "nan" 'ṭṣṣ" "dau₁₀ thōōṇ amatani[5]bbaan dōōn|

/... kāw lōj sip ?et tūa lēe phūu daj ?aw phasōṅ bō lūu ?attha? lē? saptaa cēṅ jāa nāp pēṅ sīa jāa khiān sāj thēem bō dīi pēn phēet caam ... kōj cēṅ dōj tuun cūṅ pēn phatcāj kām cuu taañāka? phūu sāaṇ nān tōo táw thōṅ ?amātanīppaan tēen/

Translation.

[For the beginning, see (2), above] ..., CS 911. Whoever takes [this manuscript out for] worship, [if you do] not clearly know the meaning and the wording, do not [try to] make any corrections, do not add any writing on [it; that is an] evil [deed; you will] be [reborn as] a *peta* ..., so do take good care! - May [this meritorious deed] contribute to the donor's eventual attainment of Nibbāna, the place of Immortality!

NB. The written form transliterated here as |aṭṭha| /?attha?/ (< P *aṭṭha* "meaning, sense") is ambiguous: it allows for another reading, i.e. |aṭṭh| /?at/ "id." Both forms are found in NT literature. The first

may be considered as the more learned variant prevailing in literary style, the second one, representing an old loanword in NT, is predominantly used in everyday speech.

(7) *ibid.*, on left margin

|"saañ° kap waş srii 'un° müüañ, yo₂ssā "dau° "faa° nai müüañ, 'daa°
"sqoy° "hnii° lää|

/sāaŋ kap wāt salī ?ùn mwaŋ ñōtsa? táw fáa naj mwaŋ tâa sōj nīi lē/

Translation.

[Made] for Waḍ Srii 'Un Müüañ {Yossa "Dau "Faa}, here in Müüañ 'Daa "Sqoy.

Remarks.

On the contents of this manuscript, see O. v. HinÜBER 1983:80.-

|gaam̐ baa|: /kham/ "gold, golden"; /paa/ (prima facie): "to lead, take somebody to some place personally". This would make, semantically, a rather strange name. A different interpretation, suggested by Prof. Udom Roongruangsri, seems more convincing. As is well known, words like /kēw/ "jewel" or /kham/ "gold" are widely used in NT names as decorative expressions of affection and should not be taken as part of the genuine name. Cf. names like /kham ?āaj/ etc. where only the second element can be considered as the real personal name. Taking into account the Thai habit of affectionately, or out of familiarity, calling people by only the last syllable of their full names, the real given name of |Naañ Gaam̐ Baa| may have been |Bimbāa| "mould, moulded" (< Skt/P bimba) which would make a very common girl's name. For a similar case, see |Sään Gaam̐ Daa| in 20, phuuk 12.

09. PAṬṬHĀNA-MAHĀPAKARAṆA-AṬṬHAKATHĀ [3.3.7]

Roll 9, 104". Dc no 0266, ms no 580. 1 phuuk (= phuuk 5?), 6 lines. Incomplete, CS 945 = AD 1583. Wat Lai Hin. Amphoe Ko Kha, Lampang.

Begins: p 1 = *jha* r, line 1

sahajāta]ccayā va na honti saha-jātadhammavasena pana
nissayapaccayādihi pavattisabbāvato tasmi vāre patikkhitteso vāro
parihāyati evaṃ idhā 'pi aññamaññapaccayadhammavasena saha-jātādihi
pavattisabbhāvato tasmiṃ paṭi[2]kkhitte so (v)āro parihāyati, *Tikap-a*
(N° 1972) 213,5 = (B° 1956) 471,21.

Ends: p 37 = *ne* v, line 6

vipulavisuddhabuddhinā Buddhaghoso 'ti garūhi gahitanāmadheyyena
therena katā sakalassā 'pi abhidhammapiṭakassa aṭṭhakathā mahā
anantañāṇavisayassa paṭṭhānamahāpakaraṇassa aṭṭhakathā anantañā,
Tikap-a [end of text]

Colophons.

(1) Front Cover Folio.

" 5 *Paṭṭhānamahāpakaraṇaṭṭhakathā* "

(2) Back Cover, reverse side, preceded by p 37

|na 5 sa{a}kraja 945 mā- mää chnam₂ p° upaasikaa 'mää ciam peen
pratyayadaayikaa|

/hāa sakalaacā? kāw lōj sī sip hāa mā?mee sanām patthāanā?
mahāapakalānā? ?atthakathāa ?ubaasikāa mēe cīam pēn
phatñāñā?taañikāa/

Translation.

[phuuk] 5 - [C] S 945, Year of the Goat.- [The making of this manuscript of the] P^o was supported by the lay-woman named Ciiam.*

* |'mäā ciiam| lit.: "Mother Ciiam".

Remarks.

This text has been edited in *Tikap, Dukap*, cf. CPD, Epilegomena 3.7,1; further: The Pañcappakaraṇa-Aṭṭhakathā, vol. III Yamaka-Paṭṭhāna-Aṭṭhakathā, ed. by M. Tiwary. Nalanda 1972 (N^e). (O. v. Hinüber). Note the Sanskrit form *pratyayadāyikā* (instead of the Pāli word *paccayadāyikā* also used in the colophons) which appears to be rather unique.

10. ABHIDHAMMA-GUḤHAṬṬHA-DĪPANĪ 3.9.3

Roll 8, 039". Dc no 0230, ms no 588. 1 phuuk, 5 lines. Incomplete; n.d. (16th c.?). Wat Lai Hin. Amphoe Ko Kha, Lampang.

Begins:

]lena balena cā 'ti adhippāyo. jarāmarāṇasaṃbandhā [commentary on *Vibh-a* 188,20] 'ti jarāmarāṇahetukā anabhisambandhā 'ti bhobye ...

Ends: p 47, line 4b-5

aṭṭhakathācariyassa hi nāma kattā Buddhaghosena 'ti vuttaṃ. samattan ti dhammasamma[5]taṃ paṭiccasamuppādadhammatṭaṃ paṭi vijjhatū 'ti attho majjhimaṃ vā paṭipadaṃ ariyaṃ aṭṭhaṃgikamaggam. sammohavinodaniyā vibhaṅgaṭṭhakathāya guḥhaditthadipa[48.1] nā(!) niṭṭhitā

Colophons.

(1) Front Cover, r

|nāk puñ, †juuañja† "tāām° "saañ° lāā
mahāa ñāṇasamuddamaṅgala- meedhaawii "cau₂ peen upathāmbhaka
"saañ|

/nāk bun (cuṇṇcā? ?) tēem sāaṇ lee

mahāa ñāṇasamūttā?maṅkālā?meethaawii cāw pēn ?upathāmphāka?
sāaṇ/

Translation.

Written by the pious Juuañja (?) - supported by the Venerable Mahaa Ñāṇasamuddamaṅgalameedhaawii.

NB: Added by another hand (of apparently recent date) is the word
Guḥadīpanī.

(2) ibid., rear side

|Sammohavinodaniya Guḥhatthakathā lāā "saañ° "wai° 'būūa₃ "hūū°
jōṭaka buddhaśaasanaa traap₃ 'tōṇ₃ "dau₂ jaraa lāā|

/sāmmooha?wīnootāññā? kunhatthakathā lee sāaṇ wāj pēa hūū
cootaka? pūṭṭhā?śāasanaa thalāap tōw tāw calaa lee/

Translation.

[The Pāli text of] the G° - Made to support Buddha's Teachings so that they may survive as long as the palm-leaves last.

(3) p 48, line 1

|mahāa ñāṇasamuddamaṅgala "cau₂ uppathāmbhaka "saañ
Sammohavinodaniyā Vibhaṅgaṭṭhakathāya Guḥhatthadīpanā(!) niṭṭhitā |

/mahāa ñāṇasamūttāmaṅkālā? cāw ?uppathāmphāka? sāaṇ .../

Translation.

[The making of this manuscript was] supported by the Venerable Mahaa Ñāṇasamuddamaṅgala.

(4) Back Cover, r

[gu]hadiipanii lāā "sañ" "wai" "büüa;" "hüü" jootaka buddhāsaasanaa
lāā]
/kunhatiipanii lē sāaŋ wáj pūa hūu cootaka? pūthā?sāasanaa lē/

Translation.

[The Pāli text of the] G° - Made to support Buddha's Teachings.

Remarks.

This text, a subcommentary on *Vibh-a*, was previously unknown.

11. DĪGHANIKĀYA 2.1; Sāmaññaphalasutta

Roll 8, 031". Dc no 0225, ms no 699. 1 phuuk, 5 lines. Incomplete; n.d., probably 1st half of 16th c. Wat Lai Hin. Amphoe Ko Kha, Lampang.

Begins: Front Cover [no no.] r, preceding p 2, 4, 6 etc.
evaṃ me suttaṃ. ekaṃ samayaṃ bhagavā, *DN I 47,2*

Ends: p 75, line 5a

[kaṃ dhammakajānaṃ j[ī]vitāna vo rope(ss)atha imasmim ye
vassabh(e)sane virajaṃ (vi)tamalaṃ dhammacakkhuṃ upajjissa(t)ati.
idaṃ avoca bhagavā attama[, *DN I 86,7*

Colophon [in Pāli].

p 76, line 1a

[*Sāmaññapha*]lasuttaṃ dutiyaṃ

Translation.

[*Sāmaññapha*]la-suttaṃ - 2nd [sutta of the *DN*].

Remarks.

The unusual high number of folios is due to the fact that this phuuk contains the complete text of the *Sāmaññaphalasutta*.

12. SADDANĪTĪ 5.2; Author: Aggavaṃsa (AD 1154)

Roll 8, 171". Dc no. 0241, ms no 843. 18 phuuk, 5 lines. Incomplete; phuuk 8, 21-26, 28, 29, 32-40. Last bundle (?). CS 923 or 953 = AD 1561 or 1591, respectively (see Remarks). Wat Phumin (NT /wāt phuumin/). Amphoe Muang, Nan.

Begins: phuuk 8, p 1, line 1a

iti nipaccate [E° nipphajjate] tvañ ca uttama sattavo sattavā sattavanti,
Sadd 648,14

Ends: phuuk 40, p 60 = *jhū v*, line 4c-5

ari[5]maddanapuravāsina aggavaṃsācariyena kataṃ
Saddanittipakaraṇaṃ(!) niṭṭhitaṃ. pamāṇato idaṃ pakaraṇaṃ sattatiyā
bhāṇavātehi sattattumthehi [read: sattuttarehi] gāthāsatehi ca
niṭṭhaṅgataṃ, *Sadd 928,21*

Colophons.

(1) phuuk 8, Front Cover Folio, r

[cu]saṅkraaja "dai" 9°(2)3 tuua srejh naü pii, rakaa dai,ya bhaasaa
'waa' pii, "ruuañ" "rau" saddanitti phuuk, 8 luu,k, naañ khaaw srii,
'yuu' "paan 'daa' huua rüüan (sic!) ban "hüü" "sañ" kap
buddhāsaasnaa lāā]

/cūnlāsāṅkhàatcā? dāj kāw lóŋ saaw (?) sām tūa salet naj pī lākāa
tajñā?phaasāa wāa pī lúŋ lāw sattānitti? phūuk pèet lūuk naaŋ khāaw
salī jūu bāan taa hūa luan pan hūu sāaŋ kap pūthā?sāasanaa lē/

Translation.

CS 9(2?)3 - Completed in the Year of the Goat ([pii rakaa]), [which corresponds to] the year called ["ruuañ" "rau" in the Dai tradition. [This copy of] the 8th phuuk of the *Saddanīti* was made in support of Lord Buddha's Teachings at the behest of the son/ daughter* of Naañ Khaaw Srii who lives in "Paan 'Daa Huua Rüüan Ban.

- * By the term |luuk| no indication is given as to the sex of the "child"; |luuk| may also be plural: "sons and/or daughters, children". Native speakers however feel that in this context, the scribe is referring to a single donor.

NB: identical colophons are engraved on the Front Cover Folios (recto side) of phuuk 26, 29, 36, 37, 38. Only a few words are added in the following colophons (2) and (3).

(2) phuuk 24, Front Cover Folio, r

|phuuk₄ 24 cu|asaṇṇakraajjā "dai" 9(2)3 tuua sre₃jh naü pii, rakaa dai₄ya bhaasaa 'waa' pii, "ruuañ" rau₂ saddaṇiṭi luuk₄ naañ₄ khaaw srii₅ mii 'y₄uu' 'daa' huua rüüan ban mii kusalaṇṇa "haü" "saan" "wai" kap saasnaa bra buddha "cau" 'təp; "dau" 5000 wassaa phuuk₄ 24|

/phùuk saaw sîi cūnlāsāṅkhātcā? dāḷ kāw lōj saaw (?) sām tūa salet naj pīi lākāa tajñā?phaasāa wāa pīi lūaḷ lāw sattānīti? lūuk naaḷ khaaw salīi mii jūu tāa hūa luan pan mii kutsalaṇṇa hāḷ sāḷ wāj kap sāsanaa phā? pūthā cāw tō tāw hāa pan wātsāa phùuk saaw sîi/

Translation.

phuuk 24 - ... [This copy of] the *Sadd* was made out of the meritorious intention of the son/ daughter of Naañ Khaaw Srii who lives in "Paan 'Daa Huua Rüüan Ban, in support of Lord Buddha's Teachings (Pāli: Buddhasāsana) for the entire 5,000 years.*

- * It may be worth mentioning that the Pāli loanword |wassaa| (Pāli: vassa), which is used here as a synonym of |pii| "year" conveys the connotation of the rainy season, the time of the year when the monks and novices are expected to stay at their home monastery, and devote their time to studying and giving sermons to the lay community.

(3) phuuk 33, Front Cover Folio, r

|... "hūü" "saan" mii mahaa wajirapañṇoo "cau" peen upathambhaka : 33|

/... hūü sāḷ mii mahāa wātcīlā?pañṇoo cāw pēn ?uppathāmphāka? sām sip sām/

Translation (last part).

... Made at the behest of ... , the Venerable Mahaa Wajirapañṇoo being [the leading monastic] supporter. [phuuk] 33.

NB: Identical colophons are engraved on the Front Cover Folios (recto side) of phuuk 34 and 35. A different wording is to be found at the end of the following colophon (in this partly illegible colophon only the date [but not the name of the Cyclical Year] is mentioned).

(4) phuuk 22, Front Cover Folio, r

|namatthu jina(v)arapavara t̄cuua waaṭ cu|asaṇṇakraaj "dai" 9°53 tuua sre₃jh (written: sraḷhee) saddaṇiṭti phuuk₄ 22 luuk₄ naañ khaaw srii, 'y₄uu' "paan" 'daa' huua rüüan ban "hūü" "saan" peen praccaya 'kāa' ṇāṇa(...)|

/nāmātthu? cīnā?wālāpawālā ... cūnlāsāṅkhāat dāḷ kāw lōj hāa sip sām tūa salet sattānīti? phùuk saaw sōḷ lūuk naaḷ khaaw salīi jūu bāan tāa hūa luan pan hūü sāḷ pēn phatcañā? kēe ṇāanā(...)/

Translation (last part).

... CS 953 - completed. *Sadd* - phuuk 22: made at the behest of the son/daughter of Naañ Khaaw Srii who lives in "Paan 'Daa Huua Rüüan Ban ... as a contribution to [the attainment of] (...) knowledge (...).

NB: The following colophon (5) represents a shorter version (containing no dates, years etc.):

(5) phuuk 8, Front Cover Folio, v (preceding p 2, 4, 6 etc.)

|saddanīti maḍ plaay saddanīti phuuk₄ 8 luuk₄ naañ₄ khaaw srii,
'y₄uu' 'daa huua rūūan ban "hūū" "saan" kap buddhaśaṣṇaa|

/sattānīti? māt pāaj sattānīti? phūuk pēt lūuk naaṅ khāaw salī jūu
bāan taa hūa huan pan hūu sāaṅ kap pūthā?śāasanaa/

Translation.

Sadd - last bundle [See Remarks]. *Sadd* - phuuk 8. Made at the behest of the son/ daughter of Naañ Khaaw Srii who lives in "Paan 'Daa Huua Rūūan Ban, in support of Lord Buddha's Teachings.

NB: Identical colophons are engraved on the verso sides of the Front Cover Folios of phuuk 8, 29, 36, as well as on the verso sides of the Back Cover Folios of phuuk 22, 25, 26, 35, 37, 38, and on the Front Cover Folio, recto side, of phuuk 40.

(6) phuuk 21, Front Cover Folio, r

|sakkaraaja 953 pii, tho₄ daiyabhaasaa 'waa' pii, "ruuañ" "hmau"
gimhantaraḍuu dūūa₄n 7 "khūn" 15 'gaam' (sic!) saddanītipakaraṇa maḍ
plaay mahaa aggasaamii, "cau₂ waḍ candamuḷii, srii, saddhammakitti
"saan" ka kha ko |

/sakkalaacā? kāw lōj hāa sip sāam pīi tho? tajñā?phaasāa wāa pīi
lūaṅ māw kimhanta?lāduu dūan cet khūn sip hāa khām
sattānīti?pakalānā? māt pāaj mahāa ?akkāsāamii cāw wāt cāntā?moolii
salī satthammākitti? sāaṅ/

Translation.

[C] S 953 - In the Year of the Hare (|pii tho|) called |pii "ruuañ" "hmau"| in the Dai tradition, in the Hot Season, in the 7th [lunar] month, on the 15th day of the waxing moon. *Sadd* - last bundle; made at the behest of Mahaa-Aggasaamii the Venerable Lord Abbot [of this monastery (?), i.e. Wat Phumin?] Candamuḷii Srii Saddhammakitti.

NB: The words following |"cau waḍ| obviously refer to the holder of an ecclesiastical title (cf. [7] phuuk 32, below, where the double appearance of the word |"cau| leaves no doubt about this), and not the name of a monastery which one would normally expect to find at this position. Therefore, the name of the monastery can only be surmised. Virtually an identical colophon (only the words [7] "7th" and |"khūn| "waxing" do not appear) is engraved on the recto side of the Front Cover Folio of phuuk 23. Similar colophons (however, without year, name of Cyclical Year, month, day, etc.) are to be found in phuuk 21, Front Cover Folio v, as well as in:

(7) phuuk 32, Front Cover Folio, r

|saddanītipakaraṇa somḍe₂cch "cau₂ waḍ candamuḷii, srii,
saddhammakitti "cau₂ "saan" phuuk₄ 32|

/sattānīti?pakalānā? sōmdet cāw wāt cāntāmuulii salī
satthammākitti?cāw sāaṅ phūuk sāam sip sōṅ/

Translation.

Saddanīti-Pakaraṇa - Made at the behest of the Venerable Lord Abbot Candamuḷii (here written: Candamuḷii) Srii Saddhammakitti. - phuuk 32.

(8) phuuk 40, Back Cover Folio v (preceded by p 60), on right margin:

|saddanītipakaraṇa "ḍai" (... ... 'hmau') hnañsūū hnūūa capap 'nūñ'
'daan' khiian pii sakkaraaja 855 (tuua)|

/ḍāj ... māj nāṅsūū nūa cabap nūṅ taañ khīan pīi sakkalaacā? pēt lōj hāa
sip hāa tūa/

Translation.

(...) the previous holograph [i.e. the one from which this manuscript was copied?] was written in [C] S 855 (= AD 1493).

NB: On the front cover folio, recto side, of phuuk 40, the title Sadd is written additionally in Khmer script, accompanied by some further notes in Khmer script, the last three words seemingly to be read /cop paj ləəj/ "... has come to the end".

Remarks.

The mention of the date of writing the original manuscript, from which the present one was copied, is very rare. As for the date of the manuscript found at Wat Phumin, two conflicting years are given: CS 9(2)3, Year of the Goat |pii rakaa|, and CS 9(5)3, Year of the Hare |pii thə| (the latter date appears on phuuk 21 and 23 only). In fact, the middle of the 3-digit-numbers, as they appear in the colophons, can be interpreted as both either "2" or "5". It could be tempting then to assume that some of the phuuk were actually written at different times, i.e. one part in CS 923, the other one 30 years later? The puzzle centering around the correct date of this manuscript has, indeed, a few more components. One is the fact that all colophons were quite obviously written by the same scribe, in an orthography of undoubtedly very ancient style; how can it then be explained that two different cyclical years are mentioned (Year of the Hare vs. Year of the Goat) which match with CS 923 and 953, respectively?

Another strange fact is the mention, on the Front Cover colophon of phuuk 8, that this phuuk belongs to the same "last bundle" of the Sadd like all the other fasciculi: this would mean that the last bundle of this text must have consisted of 40 phuuk — a number fairly exceeding the normal size of palm-leaf bundles the largest ones of which generally comprise not more than 20-24 phuuk. Although it would be tempting to think of possible answers to the problems, it is preferred here to wait for a more detailed study of the manuscript which is about 300 years older than the one used by Helmer Smith for his edition of this important Pāli grammar. For a study of old NT orthography, the colophons of this manuscript offer some interesting pieces of evidence one of which is the consistent differentiation between the equivalents of |ai| (/ʔaj máj maalaj/) and |aü| (/ʔaj máj múan/), a characteristic which is also found in the colophons of other early Pāli manuscripts of this collection, for instance in 04 (Mil). Another peculiarity is the shape of the character |ȷ₄| used for representing ancient /*ʔj/ (or /*ʔñ/, resp.): a digraphic combination of

the NT equivalent of the CT /ʔɔɔ ʔàaɽ/ plus |-y|, i.e. a true equivalent of the CT digraph /ʔɔɔ ʔàaɽ/ plus /jɔɔ ják/, a form which is widely used in ancient Northern Thai manuscripts of the 16th c. (as for the shape of this character, see HUNDIUS 1990: 176, allograph no. 144, variant no. 4).

13. JĀTAKA 2.5.10.11 [?]; Vessantarajātaka- [aṭṭhavaṇṇanā-] ṭikā ("ṬĪKĀ MAHĀVESSANTARA")

Roll 9, 042". Dc no 0250, ms no 974 (previously no. 758 [2]). 1 phuuk, 6 lines. Incomplete. CS 940 = AD 1578. Wat Bun Yuen (NT /wāt bun ñuun/). Amphoe Sa (/sǎa/), Nan.

Begins: p 1 = *jha* v, line 6

jva āgantvā imaṃ brahāraññaṃ pattomhi tayo bede ca jānāmi mahallako
ca homi na taruṇo tvaṃ eva r[ū]passa mayhaṃ puttasaṅkhātā dhaṇaṃ
datvā saggaṃ gamissase vā[2] [sa]ce tvaṃ |pa|ñcubho, [commentary on
Ja VI 544,20*]

Ends: p 46 = *ñah* v, line 6

] nāya pana mando 'ti aññāṇīti vuttattā ca. mando bhogavināse cāḍhake
muj(j)ā paṭusvā 'pi abhidhānappakaraṇe vuttattā ca. kiṃ nu jhāyasi
kiṃ kāraṇāma yasi (adā?) [commentary on *Ja* VI 565,5*]

Colophons.

(1) p 26 = *na* v, left margin

|kap waṣ paak₄ ñuua|

/kap wāt pāk ɽua/

Translation.

[Made for] Waḍ Paak Ñuua.

(2) no no., preceded by p 46 [= *ñah* v]

[ṭikaā mahāaweessantarajātaka an "nii" "sañ" nai pii, plöök, yii
cuḷasakraaj "ḍai" 940 tuua lāā]

/tikā mahāawēetsāntalā? caataka? ʔan nī sāṇ naj pī pèak nīi
cūnlāsakhāt dāḷ kāw lōḷ sī sip tūa lee/

Translation.

[This copy of the] ṭikā* on the *Mahāvessantarajātaka* was made in the
Year of the Tiger [pii pöök yii], CS 940.

* ṭikā (P): 'subcommentary'

NB: This and the following text belong to the same manuscript.

Remarks.

This text is different from the *Linatṭhappakāsini*, on which see v.
HINÜBER 1985:15-20; its relation to the *Mahāvessantaravivaraṇa*
preserved in the National Library, Bangkok (cf. v. HINÜBER 1983:83), has
still to be investigated. (O. v. Hinüber).

14. JĀTAKA 2.5.10.1; Vessantarajātaka-Aṭṭhakathā

Roll 9, 043". Dc no 0251, ms no 758 (previously no. 758 [3]). 1 phuuk (= phuuk 3), 6 lines. Incomplete. CS 940 = AD 1578. Wat Bun Yuen. Amphoe Sa, Nan.

Begins: p 1 = *tha r*

puritatta evaṃ taṃ bhavantaṃ mañamano ahan taṃ putte yācituṃ
āgami dāsathāya putte me yācito dehi tvanti yojanā. evaṃ ādito
paṭṭhāya pañcannaṃ ca mahānadināṃ upatti veditabbā, [commentary on
Ja VI 543,6*]

Ends: p 48 = *caḥ v*, line 6

pakampitvā nirantaraṃ anekasatārāvaṃ anekasahassarāvaṃ nadanti
ravanti uccārenti ahoṣi. saddo te tidivaṃ gato 'ti sādhuḷkārasaddo tava
dā, [commentary on *Ja* VI 571,9*]

Colophons.

(1) The following Pāli colophon is written on the reverse side of the Front
Cover Folio (preceding p 2, 4, 6, etc.):

[*ñā ca phuuk, 3. idaṃ aṭṭhakaṭṭhā Mahāvessantarajātakaṃ mahātherena
Sujātanācakena paññāvisesaṃ nāma antevāsī(...)[2] tvā ārāme
Sippikamukhe nāma thapitaṃ | 23*]

Translation.

From *akṣara ñā* to *akṣara ca*; 3rd phuuk.- This [copy of the]
Aṭṭhakathā (commentary) on the *Mahāvessantarajātaka*, [a work of]
excellent insight, was made at the behest of the Mahāthera
Sujātanācaka, while staying (...) at a Monastery called "Sippikamukha".*

* Sippika (P) "artisan"; sippikā "pearl oyster". The second meaning
would make a much better NT name: Waḍ Paak Hōy (the change
from |a| to |ā| occurs much too frequently as to be deemed an
important feature) although one would have expected the Pāli
equivalent of the Monastery's NT name (|Waḍ Paak Nūua|
"Monastery of the Oxen's Mouth" as mentioned in the NT
colophons (see below, 14 [2]).

(2) p 1 = *tha r*, on left margin

[*"sañ" "wai" kap waṣ paak, nūua*]
/sāṇ wāj kap wāt pāk gua/

Translation.

Made for Waḍ Paak Nūua.

NB: Another colophon which is identical with (2) is engraved on the left
margin of p 3; there is only one difference: instead of |nūua| "bull,
ox", the morphonological variant |wūua| is used.

Remarks.

This text is not identical with the Jātaka-Aṭṭhavaṇṇanā. (O. v. Hinüber).

**15. CAKKAVĀḬADĪPANĪ [2.9] Author: Sirimaṅgala
(AD 1520)**

Roll 8, 75". Dc no 0235, ms no 721. 10 phuuk, 5 lines. Incomplete. CS 1195 = AD 1833. Wat Sung Men (NT /wāt sùuṅ mēn/; CT /wát sùuṅ mēn/). Amphoe Sung Men, Phrae.

Begins:

namass' atthu. anantaka cakkavāḬaṃ ve yena gataṃ asaṃsayāṃ natvā saddhammasaṅghan taṃ lokaviduṃ anantaṃ nānāganthesu sāratham gahetabbaṃ samādiya karissā 'haṃ subodhattaṃ cakkavāḬakadipaniṃ anusuyyā nisāmetha api labheta chekata[2]nti. tattha cakkavāḬaṃ nāma lokadhātuṃ

Ends: phuuk 10, p 47, line 2c–4

yaṃ manussakaṃ vassa[3]sattaṃ t[ā]vatimsānaṃ eso eko rattindivo [pe] tena saṃvaccharena dibbavassasahassa tesāṃ āyuppamāṇaṃ. manussagaṇaṃ[4]ya tisso tisso ca vassakoṭiyo saṭṭhiṃ ca vassasatasahassāni. yāni manussakāni dve vassasatāni. yāmānaṃ eso eko, *Cakkav* (S^c 1980) 188,20.

Colophons.

(1) Front Side of "mai hlaap.

[tuua paaḬii cakkawaalāḬadipaniṃ mii sip phuuk, lāā gruū paa "cau kañcana graññawaa[2]sii müüaṇ 'brāā peen "glau" saddhaa lāā sissā "cau daṇ muuar, saddhaa baay nōk, mii māhaaraaj "cau" müüaṇ 'brāā" lāā māhaaraaj "cau" müüaṇ 'naan peen "glau" [3] lāā pajaanaarattha daṇ muuar, "brōm kan "saan yaṇ akkhaḥḥamm, kambii an "nii "waiy joodhakā (!) buddhasaasnaa 5 ban bra wassaa lāā "saan nai müüaṇ 'naan" lāā]

/tūa baalii cakkawaalāḬipaniṃ mii sip phūuk lee khuu baa cāw kāncanā? ?alanñāwaasii muay phēe pēn kāw satthaa lē? sitsa? cāw taṇ muan satthaa paaḬ nōk mii mahāalāat cāw muay phēe lē? mahāalāat cāw muay nān pēn kāw lē? pacaanaalātha? taṇ muan phōm kān sāṇ ṇaṇ ?akkhalātham kāmpii ?an nī wāj coothāka? pūthā? sāasanaa hāa pan phā? wātsāa lee sāṇ naj muay nān lee/

Translation.

The Pāli text of C^o - consisting of 10 phuuk. The Venerable Forest-dweller Gruu Paa Kañcana, Müüaṇ 'Brāā, as initiating monastic supporter together with his followers, and the Royal Ruler of Müüaṇ 'Brāā as well as the Royal Ruler of Müüaṇ 'Naan as leading lay supporters, and all the common people [of both states] joined in sponsoring the making of this Dhamma manuscript, wishing thereby to ensure that the Teachings of Buddha (Pāli: Buddhasāsana) will last for 5,000 years. Made in Müüaṇ 'Naan.

(2) Front Cover Folio (preceding p 1, 3), line 1-3

[paaḬii cakkawaalāḬadipaniṃ phuuk, "ton daṇ muuar, mii sip phuuk, [2] cuḥṣakraaj "ḍai 1195 tuua plii 'kaa "sai" [3] (s. line 1)

/baalii cakkawaalāḬipaniṃ phūuk tōn taṇ muan mii sip phūuk cūnlāsakhāt dāḥ pan nēḥ lōj kāw sip hāa tūa pīi kaa sāj/

Translation.

[The] Pāli [text of the] C^o - First phuuk; [altogether] consisting of ten phuuk. CS 1195 - Year of the Snake ([pii 'kaa "sai]).

(3) "mai hlaap, reverse side.

["saan 'müüaṇ sakraaj "ḍai 1195 tuua plii 'klaa "sai lāā] /sāṇ mūa sakhāt dāḥ pan nēḥ lōj kāw sip hāa tūa pīi kaa sāj lee/

Translation.

Made in [C] S 1195, Year of the Snake.

(4) Front Cover Folio, reverse side (preceding p 2 = *ka v*)

|tuua paalīi c° phuuk, "ton lāā somḍe, ch mahaaraaj müüa, n'naan "saan
 "gaam juu gruu paa kañcana aṇṇāwaasii müüa, n'brāa nibbāna paccayo
 hotu |

/tūa baalii cakkawaalātīpanii phūuk tōn lee sōmdet mahāalāat maaṇ
 nāan sāaṇ kām cuu khuu baa kāncanā? aṇṇāwaasii maaṇ phē.../

Translation.

The Pāli text of C° - His Majesty the Great Royal Ruler of Müüa 'Naan
 [sponsored] the making [of this manuscript] in support of the Venerable
 Forest-dweller Gruu Paa Kañcana, Müüa 'Brāa.

(5) phuuk 2, Front Cover Folio, recto side.

|paalīi c° phuuk, "thuar, soṇ, cuḷasakhraaj ... (s. above, colophon [2],
 line 2) "saan nai müüa, n'naan lāā 'thoṇ, dhaan (sic!) "lāāw° taam capap
 'klau° |

/baalii cakkawaalātīpanii phūuk thūa sōṇ cūnlāsakhāat dāṇ pan nāṇ
 lōj kām sip hāa tūa pī kaa sāṇ sāaṇ naj maaṇ nāan lee thōṇ thaan
 lēew tām cabap kām/

Translation.

[The] Pāli [text of the] C° - Second phuuk, ... made in Müüa 'Naan.
 Thoroughly checked with the original.

(6) no no., preceded by p 50 = *ga "ton, v*

|mahaawan bhikkhu rikkhitta "waiy "gaam juu warabuddhasaasanaa
 bra goodom "cau, 'toṇ "dau, pañcasahassa wassaa traap
 phoṭṭhakapatta aayu pamaṇa "dāa 'cin° lāā |

/mahāawan phikkhu? likkhitta? wāj kām cuu walā? pūthā? sāasanaa
 phā? koodom cāw tō tāw pāna? sahatsa? wātsāa thalāap
 phoṭṭhakapatta? aaññ? pamaṇā? tē cīṇ lee/

Translation.

Written by Mahaawan Bhikkhu in support of the Excellent Teachings of
 Buddha so that they may stay for 5,000 years - as long as the palm-leaves
 last.

(7) no no., preceded by p 49 = *ga "ton, r*

|paripuṇṇa "lāāw° yaam 'dīa, 'kāa "khaa "noṇ lāa na sobhati sak
 yaad lāā [2] mahaawan bhikkhu khiar, paaṇ 'müüa 'yu wad "ton hnu, r,
 "naam saa lāā 'pō{ }° 'jaan hlaay lāā |

/palīpūnnā? lēew nāam tīaṇ kē khāa nōj lee nā? sōphāti? sak jāat lee
 mahāawan phikkhu? khīa pāaṇ mē jū wāt tōn nūn nām sāa lee bō
 cāaṇ lāa lee/

Translation.

Accomplished at noon time; my writing is not beautiful at all. Written by
 myself, Mahaawan Bhikkhu, while staying at Waḍ "Ton Hnu,
 "Naam (?) Saa. I am [a] very unskilful [scribe]!

(8) phuuk 3, no no., preceded by p 44 = *chā v*

|80000 4000 "khaa khōṇ "hūu naa puñ, "gaam juu tuua "khaa peen "glau°
 lāā guu paa aacaan 'bōṇ 'māa 'bii "noṇ, 'juu gon "dāa dīi-hlii dō [2] pugā
 "phuū dai "dai 'lau, 'gōy" biccaraṇa bai dō tuua 'pō naam heeṇ cai 'pō
 "taṇ lāā |

/pēt mēu sī pan khāa khō hū naa bun kām cuu tūa khāa pēn kām
 lē? khuu baa aacāa pō mē pī nōj cū khon tē dīi lī tē? pukkālā?
 phūu dai dāṇ lāw kōj pīcalanaa paj tē? tūa bō naam hēt cāṇ bō tīṇ lee/

Translation.

84,000 - may the merit acquired [by writing this phuuk] support me first, as well as all of my revered teachers, my parent and my brothers and sisters, for ever and ever! Whoever makes use of this manuscript for recitation, do pay attention; my writing did not turn out beautiful, because my mind was not strong enough.

(9) phuuk 5, no no., preceded by p 42

[cu]sakkaraaja "ḍai 1195 tuua plii 'kaa "sai rikkhitta paan 'müüa;
sathi[t] saamraar waṣ ṇuua ḍāān 'ḍaan "tai wiiañ, (written: wiiaṛ₃) "nan"
lāā paarii, cakkawaalāḍipañii, phuuk₄ (.) lāā ḍüüa₃n 12 ṣṣk₃ 6 'ggaṃ
'braaṃ' 'waa "ḍai wan meen-'maan' deey₂ (sic!) lāā]

/cūnlāsakkalaacā? ḍāj pan nūṅ lóṃj kāw sip hāa túa pīi kaa sāj sōmdet
līkkhitta? pāṅ mūa sathit sāmīaan wāt gua deṅ ḍāan tāj wiaṅ nán lee
baalii cakkawaalāḍipañii phūuk (?) lee ḍuan sip sōṃṃ ṣṣok hok khām
phām wāa ḍāj wan meṅ mām taj lee/

Translation.

CS 1195 - Year of the Snake. Written while I was staying happily at Waḍ Ṇuua Ḍāān* [situated to the] South of the city [of Müüāñ 'Naan]. The Pāli text of the C°, phuuk (5?) - on the 6th day of the waxing moon, in the 12th [lunar] month, corresponding to the day [...??...] of the Mon Burmese-Dai calendar.

* This monastery still exists today.

(10) phuuk 9, Front Cover Folio (in the middle of the page)

[sakkaraaja "ḍai 1195 tuua plii 'klaa "sai somḍe₃cc ma[2]haaraaj
anantaraya raajaadhiraaṣ "cau droṇ raaja[3]saddhaa ton swōöy nai
nandapurii "ḍai "saañ yañ dhāmm tuua paa[4]ii c° an "nii" "waiy
jootakka warabuddhasaa[5]ssnaa 5 ban wassaa nibb[ā]napac[c]ayo hotu
me|

/sakkalaacā? ḍāj pan nūṅ lóṃj kāw sip hāa túa pīi kaa sāj sōmdet
mahāalāat ?anantalīñā? laacaathilāat cāw thaloṅ laacāsathhaa tōn
sawōṃ naj nantāpulii ḍāj sāṅ ñaṅ tham túa baalii cakkawaalāḍipañii
?an nūi wāj cootakka? walāpūthā?śāasanaa hāa pan wātsāa nīppaanā?
patcaṇoo hōotu? mee/

Translation.

CS 1195 - Year of the Snake. His Majesty Anantaraya Raajaadhiraaṣ ["Cau]*, Great Royal Ruler of Nandapurii [Müüāñ 'Naan], faithfully sponsored the making of this manuscript of the Pāli text of the C°, wishing thereby to ensure that Buddha's Excellent Teachings will last for 5,000 years. - May this [meritorious deed] contribute to my attainment of Nibbāna!

***NB:** This and similar mentions in the colophons of phuuk 9 and 10, as well as those to be found in 23, 29, and 30, are referring to "Cau Mahaayassaraaja (CT name /cāw mahājōt/ who ruled over the Siamese vassal state of Nan from AD 1825 to 1835. (The same colophon is to be found on the 2nd cover folio of phuuk 10).

(11) phuuk 9, no no., preceded by p 45

[sakkaraaja "ḍai 1195 tuua plii 'klaa "saiy somḍe₃cc parammapobbitt
sihaa anantaraya raajaadhiraaṣ "cau droṇ raajasaddhaa jootakka
buddhasaassnaa nibbānapac[c]ayo hotu nic[c]aṃ [2] dhuvaṃ dhuvaṃ|

/sakkalaacā? ḍāj pan nūṅ lóṃj kāw sip hāa túa pīi kaa sāj sōmdet
palammābōpīt sihāa ?anantalīñā? laacaathilāat cāw thaloṅ laacāsathhaa
cootakka? pūthā?śāasanaa .../

Translation.

CS 1195 - Year of the Snake. His Majesty Somḍec Parammapobbitt Sihaa Anantaraya Raajaadhiraaṣ*, [Royal Ruler of Müüāñ 'Naan], faithfully supported Buddha's Teachings ...

*see NB to (10).- Virtually the same text is to be found in:

(12) phuuk 10, 3rd Cover Folio

|somḍe,cc parammapoḍbitt anantaraya raajaaddhiraas "cau droṇ
raajas°...|

(For phonematic transcription and translation, see [11])

Remarks.

This cosmographical treatise written, according to the Pāli colophon at the end of the 10th phuuk, in CS 882 (AD 1520) by Sirimaṅgala, a native of Chiang Mai, has been edited in Siamese script, and translated into Standard Thai, by the National Library, Bangkok, in 1980 (ISBN 974-7920-17-4). [For the colophon, see pp. 228–30 of the above-mentioned edition]. The text of this edition is based on some 15 manuscripts, all written in Khmer script, kept at the National Library. Although no dates are given, it may be assumed that none of these dates back to the pre-Ratanakosin period, i.e. the time before AD 1782. In the library of Wat Phra Singh, Chiang Mai, there is kept a palm-leaf manuscript written in Lan Na script which is dated CS 900 (|pii pōök seḍ|), i.e. only 18 years after the original work was completed by its author! This manuscript (made at the behest of the Saṅgharaajaa Candaraṃsīi Araññawaasīi) which is regrettably not complete, will soon be available on microfilm; a photograph of its first phuuk Cover Folio can be found in PENTH 1983:88.- The *Cakkavāḍadīpanī* is not mentioned in CÆDES (1915) and in the CPD.

**16. CAKKAVĀḌADĪPANĪ [2.9] Author: Sirimaṅgala
(AD 1520)**

Roll 8, 90". Dc no 0236, ms no 709. 10 phuuk, 5 lines. Incomplete. CS 1231 = AD 1869. Wat Chang Kham (/wāt cáaṅ kám/; present official CT name: /wát cháaṅ khám wooráwihāan/). Amphoe Muang, Nan.

Begins:

namo tass' atthu. anantaka cakkavāḍaṃ ve yena gataṃ asaṃsayaṃ natvā
sadhamaṃsaṅghan taṃ lokaviduṃ anantaḡuṃ nānāganthesu sāratham (!)

gahetabbam samadiya (!) karissāham subodhattham
cakkavāḍa{la}dipani a{2}nusuyyā nissametha ...

Ends: phuuk 10, p 47, line 2b

eso eko rattindivo tāyaratti{3}yo māso tena māsenā dvādasamāsiyo
saṃvaccharo (bhū)tena saṃvaccharena dibbānīpañcavassasatāni tesam
āyuppaṃmāṇam. manussagaṇaṇā yanavuti [4] vassasatasahassāni. yaṃ
manussakam vassasataṃ tāvatīṃsānam eso eko rattindivo |pe| tenu
saṃvaccharena dibbavassasahassa tesam āyuppaṃmāṇam.
manussagaṇaṇāya tisso tisso ca vassakoṭiyo saṭṭhiñ ca
vassasatasahassāni. yāni manussakāni dve vassasatāni. yāmānam eso
eko, *Cakkav* (S^e 1980) 188,20

Colophons.

(1) phuuk 2, no no., preceded by p 53

|(...) "sai sraḍe,ḡh "khaṃ maa nai dūūar, 11 "khūn° 'gaam 1 'braam 'waa
"ḍaiy wan 1 daiy "ruuañ, me,ḡ (...) "ḍaiy 11 tuua paripunnā "lāāw°
yaam (...) teeja phla pur, an "khaa "ḍaiy "tāam dhammādaan an" 'jūū°-
'waa° paa[2] (...) "waiy "gaam juu saasnaa gootama "cau traap 'ṛoḍ "dau
5000 bra wassaa "nii "dāā dīi-hlii nibbāna[m] paramaṃ su{k}kham
nic[c]aṃ dhuvaṃ dhuvaṃ (...) phla pur, an "khaa "ḍai tāam dhammādaan
an "nii 'cuñ, "hūū peen (...) pattha uppa[3](...) tuua "khaa lāā 'bōḡ° 'māā
'bii "nōḡñ, 'juu gon "hūū "ḍaiy "hwaay rōḡḡ, cōḡḡ, mūūa,ñ neeraḡbaan nai
aṇaagatakaan an" cak, maa baay "hnaa "nan 'cuñ, cak, mii "dāā dīi-hlii
nic[c]aṃ dhuvaṃ dhuvaṃ 'ciñ° dō|

/(...) sāj saladet khāw maa naj duan sip ?et khūn khām nūḡ phām wāa dāj
wan nūḡ taj luāḡ mēt (...) dāj sip ?et tūa palīpunnā? léew nāam (...)
tēcā? phala? bun ?an khāa dāj tēm thammatāan ?an cūw wāa baa[līi
cakkawaalātīpanii] wāj kām cuu sāasanaa kootamā? cāw thalāap tōḡ
tāw hāa pan phā? wātsāa nīi tēe dīi līi (...) phala? bun ?an khāa dāj tēm
thammatāan ?an nīi cūḡ hūw pēn (...) pattha? uppa(...) tūa khāa lē? pōḡ
mēe pīi nōḡḡ cūw khon hūw dāj wāaj lōḡt cōḡt muaḡ neelāppaan naj
?anaakātākāan ?an cak maa paaḡ nāa nān cūḡ cak mii tēe dīi līi nūtcaḡ
thūwāḡ thūwāḡ cūḡ tō?/

Translation.

(...), at the beginning of the 11th [lunar] month, on the 1st day of the waxing moon, corresponding to the day [named] |"ruuañ meḍ| [in the] Dai [tradition] (...) [this copy of the 2nd phuuk of the C°] was completed at (...) time. [May the] power of the merit* that I have earned by writing this Dhamma gift which bears the name "[The] Pāli [text of] C°" support the Teachings of Lord Gotama throughout the five thousand years - may this come true, indeed, [and may] the power of the merit* that I [have earned] by writing this Dhamma gift [support] me and my parents as well as each of my brothers and sisters so that they all may safely swim across [the ocean of Saṃsāra] and reach the realm of Nibbāna in future times that lie ahead - may this wish come true!

* lit.: "May the power of the fruit of the merit ...".

(2) no no. , preceded by p 41 (2 lines):

|cu|ṣakkaraaja "ḍai 1231 tuua plii kaḍ "sai ḍūūa₃n sraawaṇṇ gūū-'waa' ḍūūa₃n 10 hooraa rāam 2 'gaam' 'braam 'waa "ḍai wan kuñ(ja)waa|a thñai daiy 'waa wan aṅgaan yaam cak₄ kqoñ₃ lāān 'klāā "khaa |ṣā dhammajeey₂ bhikkhu rikkhitta wiggaha "tāām khiiar, plaan 'mūūa₃ 'yuu meetta₂ peen "cau aaraammadhi[2]patti waḍ 'daa' mahimsaa 'dii' "nan 'cin' cak₄ rap raajani₄mon 'hāān mahaaraaj rikkhitta paalii dhamm₂ an" 'jūū-'waa' cakka₄waa|adipañii an" "nii "waiy "hūū' peen 'dii' "hwai saa sakka₄ puujaa "waiy kap saasnaa bra₄ gootama₄ traap 5,000 bra₄ wassaa |ṣā|

/cūnlāsakkalaacā? dāḍ pan sōṅ lōṅ sāam sip ?et tūa pīi kat sāj duan salaawan kuu wāa duan sip hōolaa lāām sōṅ khām phām wāa dāj wan kūncā?waa|ā? thaṅāj taj wāa wan ?ankaan nāam cak kōṅ leṅ kē khāa lee thammacaj phīkkhu? līkkhitta? wīkkāha? tēem khīan pāṅ mūa jūu mēettāa pēn cāw ?aalaammāthīppati? wāt tāa mahīṣāa tī nān cīṅ cak lāp laacānīmon hēṅ mahāalāat līkkhitta? baalii tham ?an cūu wāa cakkawaalātipanii ?an nī wāj hūū pēn tī wāj sāa sakka|ā? pūucaā wāj kap sāasanaa phā? kootamā? thalāap hāa pan phā? wātsāa lee/

Translation.

CS 1231 - Year of the Snake, in the month [called] |sraawaṇa| [according to the Khmer tradition], i.e. the 10th lunar month, on the 2nd day of the waning moon, i.e. the day called |kuñjawaara| [in the Khmer tradition], |wan aṅgaar| [in the Mon tradition, and ...??... in the] Dai [tradition], just before the time of the sunset drum.- Written by Dhammajaiy Bhikkhu. The writing was done while I was staying, spreading Loving-Kindness [among the lay community] as Abbot of the monastery called Waḍ 'Daa Mahimsaa, after having received the Royal invitation of His Majesty the Great Ruler [of Mūūaṇ 'Naan] to join in making a manuscript of the Pāli work named C°, in order to enable people to pay their worship to it, and enhance the Teachings of Lord Gotama throughout the 5,000 years of [their predicted duration].

(3) phuuk 5, p 41, line 4

|sraḍe₃jh "lāāw' yaam tuuḍ₃ "jaay 'kāā "khaa |ṣā bindaa bhikkhu |ṣā khiiar₃ "ḍuua₃ ton eēn ḍiaw₃ "cau |ṣā-naa|

/saladet léew nāam tūt cáaj kē khāa lee pintaa phīkkhu? lee khīan dōḍ tōn ?eṅ diaw cāw lee naa/

Translation.

Accomplished shortly after noon-time - Bindaa Bhikkhu did the writing all by himself, my dear!

(4) phuuk 5 , p 42 , line 1-2

|"khaa khiiar₃ "gaam juu du 'bii' hluuañ "cau dhammajeey₂ waḍ "paan 'daa mahimsaa 'kāā "khaa |ṣā "khaa khiiar₃ paan 'mūūa₃ 'yuu' meetta₂ saddhaa "paan hnaaḍ tuua 'pō nāam sak glaay khau₂ 'daan gūḍ yaak₄ ja (!) 'aan teem dhii (!) 'hlō' 'nōḍ' öö, öö, [2] cuṇḍasakkabḍa "ḍai 1231 tuua plii kaḍ "sai "khii "gaan "tāām haa|

/khāa khīan kām cuu tū? pīi lūṅ cāw thammacaj wāt bāan tāa mahīṣāa kē khāa lee khāa khīan pāṅ mūa jūu mēettāa satthaā bāan nāt tūa bō

gaam sak kaaj khǎw tâan kūt ñâak ca ?aan tēm thii lǝ "nôc* ?əə ?əə [2]
cũnda?sakaptā? dǎj pan sǝŋ lǝj sǎam sip ?et tǔa pǐi kat sǎj khīi khǎan
tēm haa/

- * The use of the tone marker 2 in the manuscript (transliterated as [ˈnɔc]) is obviously used to indicate the tonal quality "high-falling" on a particle normally associated with /ˈ/ ("low-falling"). This tonal change is not a matter of "word tone", but rather a manifestation of expressive intonation carried by a special class of sentence particles like /nɔc/, /nəə/, /naa/ etc. As for the tonal notation of expressive sentence particles such as /ˈnôc/ in the above text, see HUNDIUS 1990:113.

Translation.

I have written this in support of my Elder Monk-Brother Dhammajaiy of Waḍ "Paan 'Daa Mahimsaa. I did the writing while spreading Loving-Kindness among the lay community of "Paan Hnaaḍ. My writing does not look beautiful at all. Senior people are worried that it will be very difficult to read; oh yes, there is no doubt about that. CS 1231 - Year of the Snake; I was not keen on writing at all!

(5) phuuk 7, no no., preceded by p 45

[dibbawoñ saamaṇeer]
/tǐpǎwong sǎamaneen/

Translation.

[Written by] Dibbawoñ Saamaṇeer (Novice D°)*

*dibbawoñ: < P *dibbavaṃsa*

(6) phuuk 8 , p 47, line 4 – p 48, line 1

[cuḷasakkaraaja "ḍai 1231 tuua plii kaḍ "sai ḍüüa, 11 qɔk, 10 'gaam
'braam' 'waa' "ḍai meen wan 4 daiy" pöök, san 'kää "khaa lǎä 'jüü "khaa

'waa' ariya bhikkhu paan 'müüa, 'yuu [48.1] meettaa saddhaa waḍ "paan
khəqɔɔ, müüa, buua wan "nan lǎä]

/cũnlāsakkalaacā? dǎj pan sǝŋ lǝj sǎam sip ?et tǔa pǐi kat sǎj ḍuan sip
?et ?ɔc sip khām phām wǎa dǎj meṇ wan sǐi taj pəək sǎn kēe khǎa lee
cūw wǎa ?alīñā? phīkkhu? pǎaṇ mǎa jüü mēettāa satthaa wāt bāan
khōc mǎaṇ pua wan nán lee/

Translation.

CS 1231 - Year of the Snake ([pii kaḍ "sai]); [accomplished] on the 10th day of the waxing moon, in the 11th [lunar] month, corresponding to the 4th day [in the] Mon [tradition called] [pöök san] [in the] Dai [tradition]. My name is Ariya-Bhikkhu. [Written] while I was spreading Loving-Kindness among the lay community of Waḍ "Paan Khəqɔɔ, Müüaṇ Buua, on that very day.

(7) phuuk 9, p 49.4 - 50.3

[cuḷasakkaraaja "ḍai 1231 tuua maṛooñ snaam kambooja khəqɔm, bhisai
waa[50.1]]a thñai dai bhaasaa 'waa plii kaḍ "sai(...) sudhamma bhikkhu
likkhitta jootaka mahaaraaja müüa, naan wan "nan lǎä "lǎäw" [2] ḍüüa,
10 "khün" 14 'gaam 'braam 'waa' ḍai wan 7 dai 'klaa me, yaam qɔñ,
naay sɔɔɔɔh yaam "nan lǎä haañ müüa, buua huua müüa, nǎā, 'don'
"hañ 'dii' 'plaa mā"hyaa 'kəqɔɔ, tuua 'pɔ naam (...) ee 'pɔ naam ee ee 'gɔ'
'pɔ naam [3] hlaay huua faay "naam "lɔqɔm, "naam wǎäḍ "qɔm, teem dhii
lǎä naay hōöy]

/cũnlāsakkalaacā? dǎj pan sǝŋ lǝj sǎam sip ?et tǔa maloog sanām
kǎmpoocā? khōc phīsǎj waalā? thaṇǎj taj phaasāa wǎa pǐi kat sǎj(...) suthammā?
phīkkhu? likkhitta? cootaka? mahālaacā? mǎaṇ nāan wan nán lee
léew ḍuan sip khūñ sip sǐi khām phām wǎa dǎj wan cet taj kǎa mēt
ñaam nán lee hǎaṇ mǎaṇ pua hǎa mǎaṇ geeg tōṇ hǎj tǐi pǎa mañña
kōñ tǔa bō gaam (...) ?ee bō gaam ?ee ?ee kō bō gaam lǎaj hǎa fǎaj nám
lōom nám wēt ?ōc tēm thii lee naaj həəj/

Translation.

CS 1231 - In the Year called [maroon] in the Khmer tradition, and [pii kaḍ "sai] [in the] Dai tradition. - Written by Sudhamma-Bhikkhu in support of the Great Royal Ruler of Müüaṇ 'Naan, in the 10th [lunar] month, on the 14th day of the waxing moon which corresponds to the 7th day [of the Mon calendar], [called] ['kaa meḍ] [in the] Dai [tradition], at the time of the morning drum; accomplished at that time, [when I was staying in a remote village] between the last settlements of Müüaṇ Buua, and the first settlements of Müüaṇ Nāān, far out in the abandoned fields where love-grass abounds. My writing does not look beautiful, indeed; the head of the weir surrounded by water, water all around: dreadful, oh dear!

NB: love-grass: *Chrysopogon aciculatus* (NT /mañña kòn/; CT /jâa câw chú/, lit.: "Don Juan-Grass"), a grass with seeds that adhere to objects passing by. By pressing on the skin, these seeds may cause pain. Cf. McFARLAND (3.1956:900). The mention of "the weir surrounded by water ... " probably not only conveys the rainy season's mood of desolation in a remote village, but is also meant as an allusion to the "inundated" look of the handwriting.

(8) phuuk 10 , no no. , preceding p 2, 4, 6 etc.

[sakraaj 1231 ḍüüa,n 9 duṭiya "lääw" lää bhikkhu leekkhamaṭṭi lää
"cau ḥöy' swaḍ swaḍ "hnaa dhap plaay c°]

/sakhàat pan sḍoṅ lḍoṅ sām sip ?et tūa duan kāw tūtiñā? léew lee
phīkkhu? lêekkhamaṭṭi? lee cāw hœj swāat swāat nāa thāp pāaj
cakkawaalāṭīpanii/

Translation.

[C]S 1231 - In the 9th [lunar] month, on the 2nd [day of the waxing/ waning moon?], this copy of the last phuuk of the C° was] completed. The writing was done by a Bhikkhu himself ... Back Cover Folio of C°.

(9) phuuk 10 , p 48 , line 1c-2a

[paripunnā sṛaḍe₃h "lääw" yaam kḍoṇ, [2] naay 'kää "khaa lää tuua 'pḍ°
naam hlaay]

/palīpunnā? saladet léew naam kḍoṅ naaj kēe khāa lee tūa bḍ naam lääj/

Translation.

Accomplished at the time of the morning drum. The writing does not look beautiful at all.

17. CĀMADEVIVANSA [4.2] Author: Bodhiramṣi (probably 15th c.)

Roll 9, 52". Dc no 0253, ms no 926. 5 phuuk, 5 lines. Complete. CS 1195 = AD 1833. Wat Sung Men. Amphoe Sung Men, Phrae.

Begins:

namatthu. ādiccavaṃso pavaro jino yo manussajāto dipadānam indo
byāmapabbhāso asipamāro [read: abhipamāro] maṇipajoto jina[m] taṃ
namāmi gambhiram atthaṃ punaṃ sududdasaṃ sā sappabi
ji[2]vajasinero (?) (h)eṭṭhaṃ nānāyānaṃ munisevitaṃ taṃ sukhumaṃ
dhammaṃ pavaraṃ namāmi

Ends: phuuk 5, p 38 = *tī* v, line 3b

evaṃ dhātupāṭīhāriyaniddeso[4] ca puna pathaṃ vaṃyaṃ nimuttā (!)
ca Bodhiramṣinā nāma mahātherena laṅkato pañcadasamo vatto[5]
niṭṭhito Cāmadevivaṇssa(!) niṭṭhitā

Colophons.

(1) "mai hlaap:

[tuua paalīi deewanta₃suuṭ mii saam phuuk, lää tuua paalīi
caama₃deewi₃waṇsa mii "haa phuuk, lää gruu paa kañcaṇa graññawaasii
müüa,n 'brāā peen "glau" saddhaa "brḍom, kap sissa "cau" daṇ muuar,
"saān yaṇ dhamm kambii "nii lää "saān nai müüa,n 'naan]

/tũa baalii teewantasũt mii sãam phũuk lee tũa baalii
cãamãteewiwaŋsa? mii hãa phũuk lee khuu baa kãncanã? ʔalanñãwaasĩ
muaŋ phẽe pẽn káw satthaa phóom kap sitsa? cãw taŋ muan sãaŋ ñaŋ
tham kãmpii nú lee sãaŋ naj muaŋ nãan/

Translation.

The Pāli text of Deewan̄tasuūt, comprising 3 phuuk; the Pāli text of C°, comprising 5 phuuk.- The Venerable Forest-dweller Gruu Paa Kañcana, Mūūaṇ 'Brāā, as initiating monastic supporter, together with all his followers joined in the making of this Dhamma manuscript.- Made in Mūūaṇ 'Naan.

(2) Front Cover Folio:

|phuuk₄ "ton caamadeewiwaṁsa paali c° lää phuuk₄ "ton 'dɔŋɔ, dhaan
"lääw° taam capap 'klau"|

/phùuk tǝn ɕǎamǎteewiiwaŋsa? baalii ɕǎamǎteewiiwaŋsa? lɛ phùuk
tǝn tǝŋ thaan léew tǎam cabap kǎw/

Translation.

First phuuk [of the] C° - Pāli text ... Thoroughly checked with the original.

(3) "mai hlaap, reverse side (preceding p 2, 4, 6 etc.)

|'saan 'müüa; sakraaj "dai 1195 tuua plii 'klaa "sai læä|
/sãŋ mûa sakhaät dǎj pan nũŋ lóŋ kãw sip hãa túa pĩ kàa sǎj lee/

Translation, see (4)

(4) phuuk 1, no no., preceded by p 46

|cuḍassakabda 1195 tuua plii 'kaa 'sai' ḍūüa,ñ 10 huuraa rääm 1 {hok}
 'gaam wan aṅgaan daiy koḍ yii yaam trää 'suu [?] paripuṇṇa lāā
nibbānapaccayo hotu metteyya santike anāgate nicam dhuvaṃ lāā|

/cudə?sakaptā? pan n̄ŋ lóɔj kǎw sip hǎa tǔa p̄i kàa sǎj d̄uan sip
hūulaa n̄ŋ khām wan ?aŋkaan taj kot n̄i n̄iām th̄e sūu [ʔ] palip̄unnā? l̄e
n̄ippaanā? patcañoo h̄ootu? m̄eettǎjñā? sǎntik̄e ?anaakāt̄e n̄t̄cǎj thūwaj
l̄e/

Translation.

CS 1195 - Year of the Snake, in the 10th lunar month, accomplished on the 1st day of the waning moon, [corresponding to the day called] |wan aŋgaar| [in the Mon tradition, and] |koḍ yii| [in the] Dai [tradition], at the time of the [morning/ evening] horn (...).

(5) phuuk 2, Front Cover Folio:

|paalii c° phuuk₄ 2 'dɔŋ₃ dhaan "lääw" taam capap 'klaus

(for phonematic transcription and translation, see above, colophon (2).

(6) phuuk 2, p 50 = *ghu* v

|cu^hla^sak^kab^da "dai 1195 tuua plii 'klaa "sai" dūūā,ñ 11 daiy dap pol (!?)
meen wan can pa^ri^puⁿṇa "lāāw" yaam kqon, hnaay (sic!) ['kää] "khaa lāā
ara^hantā^mag^gayāⁿam nibbāⁿap^accayo hontu me lāā|

/cũnlǎʔsakkaptǎʔ dǎj pan nŋ lóɔj kǎw sip hǎa tǔa pǐi kǎa sǎj ɗuan
sip ʔet taj dap bon (?) meŋ wan cǎn palǐpũnnǎʔ léew ñaam kǔɔŋ ŋaaj
[kɛɛ] khǎa lɛɛ.../

Translation.

CS 1195 - Year of the Snake, in the 11th [lunar] month, accomplished on a day [called] |dap...| [in the] Dai [tradition, and] |wan can| ("Monday") [in the] Mon [tradition], at the time of the morning drum.

(7) phuuk 3, p 54 = *cai* v, line 1

|Sihinganiḍāṇaṃ niṭṭhitaṃ atthaparicchedavannanā niṭṭhitā saṅkaraaja
1195 tuua plii 'klaa "sai dūūa:n 11 q̣q̣ḳa (..) 'gaam̄ daiy rwaay s'naa°

meen wan 5 likhita paripunṇa pōṇṇamuar, "phuu "khaa 'puu' hnaan
deebi, n likhita "gaam juu saasanaa nibbānapaccaya [3] hontu
metteyyasantike (...) |

/sakkalaacā? dāḥ pan nūṇ lōṇ kāw sip hāa tūa pīi kaa sāḥ dūan sip ?et ?òṇk
sīi khām meṇ [wan] ?aatit taj taw saḥāa palīpūnnā? léew nāam tīaṇ wan
bōḷāṃuan phūu khāa pūu nāan teepin līkhita? kām cuu sāasanaa .../

Translation.

... completed on the (..) day of the 11th [lunar] month, [called] [rwaay
s"naa] [in the] Dai [tradition, corresponding to] the 5th day [of the] Mon
[tradition]. Written by Old Hnaan Deebin, in support of [Buddha's]
Teachings ...

(8) phuuk 4, no no., preceded by p 45

|(...) dūūa₃n 11 ṇṇk₄ 12 'gaam 'braam 'waa wan 5 daiy koḍ se₃ḍ sraḍe₃cc₂
"lāāw" yaam koṇṇ₃ hnaay" (!) 'kāā" "khaa lāā khōṇ suumaa dō, "cau" 'dii"
"hwai h₂ōōy |

/(...) dūan sip ?et ?òṇk sip sōṇ khām phām wāa wan hāa taj kot set
saladet léew nāam kōṇ gaaj kēe khāa lēe khōṇ sūumaa tō? cāw tīi wāj
hōej/

Translation.

(CS 1195 - Year of the Snake), in the 11th [lunar] month, on the 12th day
of the waxing moon, corresponding to the 5th day [in the Mon tradition,
called] [koḍ seḍ] [in the] Dai [tradition]. Accomplished at the time of the
morning drum. To you, respected [reader of this phuuk], I should like to
apologize [for the bad handwriting].

(9) phuuk 5, Cover Folio, no no., preceding p 2, 4, 6 etc.
(microfilmed upside-down)

|cuḍassaraaja 1195 tuua plii 'klaa "sai dūūa₃n 11 ṇṇk₄ 4 'gaam meen
[wan] aadiḍ daiy" 'tau" s"naa' paripunṇa "lāāw" yaam 'dīaṇ, ['kāā] "khaa

lāā sudīṇṇam vatta me dānam nibbānapaccayo hotu me nicaṇ dhuvaṇ
dhuvaṇ |

/cudatsalaacā? pan nūṇ lōṇ kāw sip hāa tūa pīi kaa sāḥ dūan sip ?et ?òṇk
sīi khām meṇ [wan] ?aatit taj taw saḥāa palīpūnnā? léew nāam tīaṇ wan
[kēe] khāa lēe .../

Translation.

CS 1195 - Year of the Snake, in the 11th [lunar] month, on the 4th day of
the waxing moon, a [day called [wan]] [aadiḍ] ("Sunday") [in the] Mon
[tradition, and] ['tau sa"naa] [in the] Dai [tradition]. Accomplished at
noon-time ... (For Remarks see 18).

18. CĀMADEVIVAṆSA [4.2] Author: Bodhiramṣi
(probably: 15th c.)

Roll 10, 127. Dc no 0314, ms no 722. 5 phuuk, 4 lines. Complete. CS 1204
= AD 1842. Wat Sung Men. Amphoe Sung Men, Phrae.

Begins:

namo tass' atthu. namatthu ādiccavaṇso pavaro jino yo manussajāto
dipaḍānam indo byāmapabbhāso abhipamāro maṇipajoto jina[m] taṇ
namāmi. gambhiram atthaṇ puṇaṇ (!) sududdasaṇ sā sappabi
jīvajasinero heṭṭhaṇ nānāna(y)ānaṇ [2] munisevitan taṇ sukhumaṇ
dhammaṇ pavaraṇ namāmi

Ends: phuuk 5, p 38 = nū v, line 1c

evaṇ dhātupāṭi[2]hāriyaniddeso ca puna pathaṇ vaṇyaṇ nimuttā ca
Bodhiramṣinā nāma mahātherena laṅkato pañcadasamo vatto nīthito(!).
Cāmadevivaṇssā nīthitā.

Colophons.

(1) phuuk 1, p 46 = 23 v, line 3b

|... *phuttakaṃ tasmā so sṛaḍe₂s* "lāāw" yaam lāān rāām 14 'gaam' 'braam'
'waa' "ḍai wan 6 'kāā" "khaa lāā [4] *nibbānapa[cca]yo hotu me niccam*
dhuvaṃ dhuvaṃ ḍii-hlii 'kāā" "khaa 'ḍāā" dō₂|

/... saladet léew ñaam leṇ leem sip sù khām phām wāa ḍāj wan hok kēe
khāa lee ... ḍii lī kēe khāa dēe tō?/

Translation.

Accomplished at the time of the sunset [drum], on the 14th day of the
waning moon, corresponding to the 6th day [in the Mon tradition] (...)

(2) phuuk 3, p 50 = *tai* plaay v, line 1c

|*Sihingā[2]nidānaṃ nitthitaṃ(!) aṭṭhaṃ paricchedavaṇṇanā nitthitā*
sṛaḍe₃jh "lāāw" [yaam] kṟṇ₃ (written: kṟṇ₃) ṇaay wan buḍ₃ 'kāā' "khaa
lāā oḟk₄ 4 'gaam' 'kāā' "khaa lāā|

/... saladet léew [ñaam] kōṇ ṇaaj wan pūt kēe khāa lee ṭōk sù khām kēe
khāa lee/

Translation.

Accomplished at the time of the morning drum, [on a day called]
[wan budh] ("Wednesday") [in the Mon tradition], on the 4th day of the
waxing moon.

(3) phuuk 4, no no., preceded by p 55, line 1

|cuḷasak₃kraaj "ḍai 1204 tuua plii 'ṭlau"(!) yii sṛaḍe₃cc₂ "khaa maa nai
ḍiūar₃ 11 oḟk₄ 9 'gaam' 'braam' 'waa' "ḍai wan 2 daiy" [?] sṛaḍe₂jh
"lāāw" yaam kṟṇ₃, lāān 'kāā' "khaa lāā *nibbānapaccayo hotu me niccam*
dhuvaṃ dhuvaṃ [2] 'kāā' "khaa ḍii-hlii dō "khaa khiiar, paañ 'müüa,
"khaa yuu' paṭipad₃ waṣ buu "kāāw srii pur₃ rūüa₄ñ müüa₄ñ 'bāā' 'ḍaan'
"ṭai wan "nan lāā tuua 'pṟ' ṇaam sak "hnṟṟy' 'gṟṟy' bi₄ccaraṇa₃ 'ci₄m'
dō₃, 'ḍii' "hwai ḥōy|

/cūnlāsakhàat ḍāj pan sōṇ lōṇ sù tūa pīi tàw ñii saladet khāw maa naj
ḍuan sip ṭet ṭōk kāw khām phām wāa ḍāj wan sōṇ taj [?] saladet léew
ñaam kōṇ leṇ kēe khāa lee ... kēe khāa ḍii lī tō? khāa khiān pāṇ mēa
khāa jūu patibat wāt puu kēew salīi bun luṇ muṇ pēe dāan tāj wan
nān lee tūa bō ṇaam sak nōṇ kōj pīcalanaa cīm tō? tīi wāj hōy/

Translation.

CS 1204 - Year of the Tiger, in the 11th [lunar] month, on the 9th day of
the waxing moon, corresponding to the 2nd day [in the Mon tradition,
called ...??... in the] Dai [tradition]. Accomplished at the time of the
sunset drum ... I wrote this phuuk while I was staying at Waḍ Buu "Kāāw
Srii Puñ Rūüaṇ, Müüaṇ 'Bāā, [situated to the] South [of the city of
Müüaṇ 'Bāā], on that very day. My writing does not look beautiful at all.
Please, respected [reader], use careful consideration!

(4) phuuk 5, p 38 = *nū* v, line 3

|paaḷii caamaḍeewiiwaṃsa "siiaṇ" "hnii" lāā phuuk₄ plaay 'gṟ' 'waa' lāā
caamaḍeewii phuuk₄ 5 lāā|

/baalii cāamāteewiiwaṃsa? siāṇ nīi lee phūuk pāj kō wāa lee
cāamāteewii phūuk hāa lee/

Translation.

Here ends the Pāli text of C°; in other words: this is the final phuuk.

Remarks.

The *Cāmadevivāṃsa* ("Chronicle of [Naañ] Caamaḍeewii") written in
prose with interspersed verses, relates the history of Haripuñjaya,
presently Lamphun, the ancient Mon kingdom founded according to the
local tradition by Naañ Caamaḍeewii (in Northern Thai mostly
written|cammadeewii| and pronounced /cāmmāteewii/), the legendary
Princess of Lavo (presently Lopburi), in the 7th century. The narration
ends with the reign of King Ādittarāja (Pāli name: Ādiccarāja), in the
middle of the 12th century.

This chronicle was written by Bodhirāṃsi, at the beginning of the 15th century (cf. Cœdès 1925:13). The author, perhaps a native of either Chiang Mai or Lamphun, states that he used indigenous sources, i.e. accounts written in NT, for his work. The incorrectness of the Pāli in which this text has come down to us, has stunned Pāli scholars like G. Cœdès, who, in 1925, edited Chapters XII to XIV (of altogether 15) in Roman characters, together with a translation into French, by reprinting the text of a bilingual (Pāli-Thai) edition in Siamese script published under the auspices of the National Vajirañāṇa Library, Bangkok, in 1920, which was however thoroughly collated with a manuscript kept at the same place; see *ibid.*, p. 14–15; as for the Pāli text, see pp. 141–155, for the Translation, pp. 156–171. According to Cœdès (*ibid.*, p. 14) there is a lacuna in all known manuscripts of the C° comprising the text from the end of the IVth to the beginning of the VIIth pariccheda (chapter), corresponding to one phuuk. In manuscript 18, (and, likewise, in another manuscript of the C°, 17, presented above), this part is occupied by the *Buddhasiṅga-Nidāna*, written by the same author. Since later reprints of the C° in Thailand do not include the Pāli text, a new edition making use also of Lan Na manuscripts like the ones included in the present microfilm collection, would be desirable.

NB: Possibly this manuscript was directly copied from the preceding one, i.e. 17.

19. JĀTAKA: Vessantaradīpanī 2.5.10.[16?] Author: Sirimaṅgala (AD 1517)

Roll 8, 105". Dc no 0237, ms no 840. 11 phuuk, 5 lines. First bundle; comprising the first 6 [of 13] kaṇḍas. Complete. CS 1198 = AD 1836. Text (not colophons) written in Laotian Dhamma script. Wat Sung Men. Amphoe Sung Men, Phrae.

Begins:

anekajati(!) jano yo patto sambodhim uttamaṃ atikkamesajātaka dakkhaṃ natvāna nāyakaṃ. nekajāti atikkamma na yo sutonavā adhigato taṃ pa{ṃ}varaṃ dhammaṃ natvā lokahita[2]kkaraṃ. nekajātiṃ ...

Ends: phuuk 11, p 51, line 2a

iti cuḷavanapabbe pañcapaṇṇāsa gāthāyo honti 'ti sujanapāmojjatthāya katāya Vessantaradīpa[3]niyaṃ cuḷavanapabbaparichedo saṭṭho ḥa, corresponds to *Ja* VI 532,10

Colophons.

(1) "mai hlaap.

[paalīi, dipaṇīi mahāweessantara maḍ "ton mii sip e,ḍ phuuk, bra mahāatheera "cau" ton 'jūu" kañcana araṇṇāwaasii müüaṇ "bräa" [2] peen mullāsaddhaa lāā sissā daṇ muuar, saddhaa baay nōok, mii "cau" müüaṇ, [3] "bräa" lāā "cau" raajawoṇ müüaṇ, hluaṇ bra paan peen "glau" lāā "saan nai müüaṇ hluaṇ bra paan]

/baalii tīpanii mahāawēetsāntalā? māt tōn mii sip ?et phūuk phā? mahāathēelā? cāw tōn cāu kāncanā? ?alanāwaasīi muaṇ phēe [2] pēn munlāsathāa lē? sita? taṇ muan satthāa paaj nōok mii cāw muaṇ [3] phēe lē? cāw lāatcāwoṇ muaṇ lūaṇ phā baaj pēn káw lē? satthāa nāk sīn nāk bun taṇ muan phōom kán sāaṇ lee sāaṇ naj muaṇ lūaṇ phā baaj/

Translation.

The] Pāli [text of] *Dīpanī Mahāveessantara* - First Bundle; comprising 11 phuuk. The Venerable Forest-dwelling Mahāatheera named Kañcana from Müüaṇ 'Bräa as leading monastic supporter, and his followers, the Ruler of Müüaṇ 'Bräa and the "Cau Raajawoṇ* of Müüaṇ Hluuaṇ Bra Paan as leading lay supporters, together with all the pious lay-men and lay-women [of both states] joined in the making [of this manuscript]. Made in Müüaṇ Hluuaṇ Bra Paan.

* [raajawoṇ] is an official title for one of the three highest administrative functions under the King or Ruler (["cau müüaṇ]) of a Siamese vassal state or principality. According to Laotian and Northern Thai custom, only members of the Royal family (["cau] or ["daaw]), are eligible for these positions. Cf. JONES 1971: 122. (See Remarks for further details).

(2) phuuk 1, no no., preceded by p 49

|brǎ mahaatheerǎ "caǔ ʔoň 'jüǚ" kañcanǎ aṛaññawaasii müüǎň 'bräǎ"
peeň "glaǔ lä̌ä̌ sissā dañ̌ muuař, saddhaǎ baay̌ nṛṇǩ, mii raajjawañ̌
müüǎň, hluuañ̌ brǎ paañ̌ peeň "glaǔ" "brṇṇm̌, kaň "saañ̌ lä̌ä̌|

/phā? mahāathēelā? cāw tōň cūw̌ kāncanā? ʔalanñāwaasii mwaṇ̌ phēě pēñ̌
kāv̌ lē? sitsa? taṇ̌ muaň satthaǎ paaṇ̌ nṛṇǩ mii lāatcāwōṇ̌ mwaṇ̌ lūaṇ̌ phā̌
baaṇ̌ pēñ̌ kāv̌ phōm̌ kāñ̌ sāaṇ̌ lē/

Translation.

The Venerable Forest-dwelling Mahaatheera Kañcana from Müüañ 'Bräa as initiator (i.e. leading monastic supporter) together with his followers, and the Raajjawañ of Müüañ Hluuañ Bra Paañ as leading lay supporter, joined in having made [this manuscript].

(3) phuuk 2, no no., preceding p 1

|sakraaǰ "ḍaǐ 1198 tuuǎ pliǐ, rwaay̌ saň paaḷiǐ mahaaweessantarǎ lä̌ä̌
phuuǩ, 2 24 paǚ 48 "hnaǎ [2] dhamm̌ hluuañ̌ lä̌ä̌ pṛammapubbitť
brǎ pe₂ň "caǔ" "laaň" "jaañ̌ 'rom̌" khaaw̌ lä̌ä̌ [3] paaḷiǐ dipañiǐ
mahaaweessantarǎ phuuǩ, 2|

/sakhāat dāṇ̌ paň nṛṇ̌ lōǰ kāv̌ sip̌ pēeť tūǎ pī̌ lwaaǰ sāñ̌ baaliǐ
mahāawēetsāntalā? lēě phūuǩ sṛōṇ̌ saaw̌ sīǐ baǰ sīǐ sip̌ pēeť nāǎ[2] tham̌
lūaṇ̌ lēě bōlammābuppī̌ phā? pēñ̌ cāw̌ lāaň cāaṇ̌ lōm̌ khāaw̌ lēě[3] baaliǐ
tīpaniǐ mahāawēetsāntalā? phūuǩ sṛōṇ̌/

Translation.

CS 1198 - Year of the Monkey. [The] Pāli [text called] *Dīpanī Mahāvēssantara*, phuuk 2, [comprising] 24 folios, 48 pages.- Royal manuscript - [the making having been sponsored by] His Majesty the Ruler of "Laan "Jaan 'Rom Khaaw*. Pāli [text of] *Dīpanī M°* - phuuk 2.

* "Millions of Elephants and the White Parasol" (mostly written Lan Chang, Lan Sang or Lanxang Homkhao resp.) is the traditional

name of the Lao kingdom of Luang Prabang/Vientiane. The mention refers to King Mangthathurat who ruled over Luang Prabang from 1817 to 1836. For further details, see Remarks.

(4) phuuk 11, no no., preceded by p 51 (written in Lao, in very small characters; partly unreadable on the microfilm)

|pǎ subham̌ as{a}tǔ brǎ mahaǎ sã(ñkyu!?) "ḍaǐ 1198 tuuǎ pliǐ, rwaay̌
saň ḍüüǎň (...) waň (...) yaam̌ (..) luu₄ǩ, somḍe₂cč pṛammapubbitť brǎ
pe₂ň "caǔ₂ "laaň" "jaañ̌" 'rom̌" khaaw̌ pṛommasēetthakhattiyǎ suriyǎ brǎ
raajjawañsaǎ brǎ mahaǎ uttamǎ oorassaǎ raajaadhiraaš "caǔ₂ miǐ brǎ
raajasaddhaǎ pṛommǎ(.i)(.)aǎ saǚ naǚ brǎ raaja[2]hṛadaǐ "hlüüam̌" saǚ
wṛǎ bā buddhasa[a]ssnaǎ 'hāañ̌" brǎ mahaakrunṇaadhiguř, "caǔ₂ aň 'yi₄ň
'ci₄ň" "ḍaǐ" nimantanǎ brǎ wṛajjānnaputtāǎ saṇghasamaggaǎ "haǚ"
"bṇṇm̌, kap̌ kaň "läāw̌" 'ciñ̌" "ḍaǐ (...) "haǚ" (...) rikkhittāǎ "saañ̌
yañ̌ brǎ saddhammaǎ gambhiruttamaǎ nanthaadiguř, "caǔ₂ ḍuuañ̌
yuuḍ₃[3] 'yi₄(ň)̌ kööť thaawarǎ jootanaǎ "waǐ" pe₂ň mullasaassnaǎ süüp̌
süüp̌ paǐ baay̌ "hnaǎ" lä̌ä̌ (jüüň) *dānavatthu* daaň ḍuuañ̌ "niǐ" brǎ oñ̌
jaambḷǎ "ḍuuaṇ̌" puttasaaneehaǎ khḷ[ḷ] uddhisā̌ naǎ puř, paǐ thōōñ̌
yañ̌ wṛaraajaputtiǐ miǐ brǎ naamapaññattǐ 'jüǚ-'waǎ" naañ̌ gaam̌ taň
suwaṇṇaraajakalyaǎ (...) [4] (...) cuttǐ paǐ 'suǔ" pṛalooǩ baay̌ "hnaǎ"
khḷ[ḷ] teejǎ puññǎ(..)saṇḍarǎ (...) 'yüüǎň" "niǐ" coñ̌ "haǚ" pe₂ň yaaň
"kāāw̌" yaa[ň] gaam̌ naam̌ paǐ rṇṇḍ̌, "khaǚ₂ baǐ(!) cṇṇḍ̌ (...) coñ̌ "haǚ"
pe₂ň watthaǎ baḷṇnaǎ aahaaň dibb̌ aň bi₄seeď" coñ̌ "haǚ" paǐ thōōñ̌
'kāā̌ brǎ kassattiǐ oñ̌ "naň coñ̌ "haǚ" "ḍaǐ" "boň" caaǩ, heeď"
gaam̌ "yaaň" coñ̌ "haǚ" pe₂ň sṛa[5]baaň gaam̌ 'soñ̌" "khüň" thōōñ̌ 'hāañ̌"
"hṇṇḍ̌" "tāǚ (...) ḍāā̌ "daǔ₂ waň prakaaň ľ khḷḷ teejǎ brǎ raaja(k)ṇṇsoň
(written: °som) phallā̌ naǎ puř, guṇṇ̌ wi₄seeď" aň "niǐ" (... ..) [5b] aň "niǐ"
khḷ[ḷ] coñ̌ "haǚ" (...) naam̌ oñ̌ brǎ pe₂ň "caǔ₂ "haǚ" "ḍaǐ" "hwaǐ" 'yaaň"
"naam̌" "kwaañ̌" güǚ-'waǎ" ooghasoňsaaň khḷ[ḷ] "haǚ" "ḍaǐ swööy̌ yañ̌
sampaṭṭǐ suǩ, 3 'siñ̌" güǚ-'waǎ" "hṇṇḍ̌" 'jaň" "faǎ" (yiñ̌) pe₂ň brǎ inť suǩ,
ḍaǐ mṇussalookaa|

NB: This colophon is given only in transliteration and translation.

Translation.

In CS 1198 - Year of the Monkey ([pii rwaay san]), in the (...) month, on the (...) day (...), at the time of (...), His Royal Highness the Most Exalted Son of His Majesty the King of "Laan Jaañ 'Rom Khaaw, his heart filled with faith in the Excellent Buddhasāsana, invited a chapter of Noble Elders to participate in the making of this excellent holy Dhamma manuscript, laying thereby an enduring foundation for the Noble Teachings of the Buddha. As for the merit to be obtained for this pious gift, His Royal Highness, his heart imbued with parental love, should like to dedicate it especially to his excellent Princess-daughter, named Naan Gaam Tan Suwanṇaraajakalyaa who ... has passed away to the other world lying ahead. May the power of the merit [obtained by this pious deed] serve as a golden vehicle taking her up to [Nibbāna] ... May [the merit aquired] also provide her with celestial clothes, jewels and special food. May the Princess be free from causes of fear. May [the merit acquired] become a golden bridge leading her up to [the heavenly worlds] ... Finally, may the fruit of this Royal pious deed ... help Her Highness swim safely across the broad ocean of Saṃsāra. May she enjoy the Three Kinds of Happiness: the heavens being [the abode of?] Indra (are better?) than any of the Worlds of Man (?).*

* The last part of the sentence is difficult to read on the microfilm; the text, as transliterated above, does not conform with regular grammatical structure. The exact meaning remains therefore doubtful.

Remarks.

This work, written by Sirimaṅgala of Chiang Mai in 1517 (see CÆDÈS 1915:41), has not yet been edited.

As for the making of this manuscript, two supporters from the ruling Royalty of Luang Prabang appear to have joined in the meritorious action. The first is called |"Cau Raajjawoñ| in colophon (1), and |Raajjawoñ| in colophon (2). In (4), although part of the text is difficult to read, reference is doubtless made to a son of the King of Luang Prabang as being the leader of the huge manuscript copying campaign on the side of the host country. Since it is known from the inscription of Waḍ Wijuur

mentioned above (see Part A, footnote 41) that the better part of the manuscripts copied for Gruu Paa Kañcana in Luang Prabang in AD 1836 (177 out of a total of 242 bundles) were made through financial support from the "Cau Raajjawoñ, it seems safe to assume that the >Most Exalted Son of His Majesty the King of "Laan "Jaañ 'Rom Khaaw< mentioned in (4) and the ("Cau) Raajjawoñ mentioned in (1) and (2) as well as in the inscription of Waḍ Wijuur are in fact one and the same person. Since the wording of colophon (3) obviously refers to the King of Luang Prabang as (another) supporter, it has to be concluded that on the Laotian side both the King and his son, the "Cau Raajjawoñ of Luang Prabang, sponsored the making of this manuscript. The same holds true for another manuscript presented here, no. 22. What remains to be explained is how the neatly separated contributions recorded in the Waḍ Wijuur Inscription (34 bundles sponsored by the King against 177 bundles sponsored by the "Cau Raajjawoñ) can fit with the fact of joint sponsoring of certain manuscripts. -

No further evidence of the "Cau Raajjawoñ and the princess-daughter named Kham Tan ([Gaam Tan]) could be found in the available Laotian chronicles and other historical sources.

20. LOKADĪPA 2.9.17 Author: Nava-Medhamkara

Roll 8, 043. Dc no 0233, ms no 357. 12 phuuk, 5 lines. Complete. CS 943 = AD 1581. Wat Lai Hin. Amphoe Ko Kha, Lampang.

NB: the manuscript is microfilmed in the following order: phuuk 10, 4, 3, 5, 2, 6, 7, 8, 9, 1, 11, 12.

Begins:

namo tassa bhaga[va]to arahato sammāsambuddhassa seṭṭham
seṭṭhadadaṃ buddhaṃ loke lokagganāyakaṃ lokabandhuṃ mahāviraṃ
lokanāthaṃ namāmy āhaṃ lokanāthena tenā 'pi lokākācariyena yo pūjito
tañ ca saddhammaṃ vande gambhīraṃ uttamaṃ ...

Ends: phuuk 12, p 55, line 5b - p 56, line 1

... tena sihadipe (!) araññāvāsinaṃ pasatṭhamahātherāṇaṃ
vaṃsālaṃkārabhūtena medhaṃka[1]ra mahātherakhyappati tena
sa[n̄]gharañ[n̄]ā kato yaṃ loka{ṃ}ppadipakasāro 'ti rattanā nāmena
lokadipakaro sāro ca.

(For the following colophon in Northern Thai, see colophon [4], below).

Colophons.

(1) phuuk 1 (*not* 10), no no., preceded by p 46 = *khaḥ* v

[pii, "ruuaṇ° "sai° dūüa,ṇ ciiaṇ ɔɔk, 5 'gaam° wan 5 cuḷasakraaj "ḍai°
943 tuua 'daan° naay puñ, waḍhanaṇ naaṇ "kāāw° miia, gaa(ṃ) "lāāw°
"saan° "wai° peen muulāsāasanaa brā "cau° 'tɔɔ, "dau° 5 ban wassaa gaam
(written: gaam) prathnaa 'cuṇ° somriddhi, [2] ka kha phuuk, 'nūn°]*

/p̄i lúaj sāj d̄uan c̄aj ʔòk h̄a khām wan h̄a cūnlāsakhàat d̄āj k̄aw
lój s̄i sip s̄am t̄a t̄an naaj bun w̄atthanā? naaj k̄ew mia kham
léew s̄aj w̄aj p̄en muulāsāasanaa ph̄a c̄aw tò t̄aw h̄a pan w̄ats̄a kam
ph̄aathanaa cūṇ s̄oml̄ithii ka? kha? ph̄uuk n̄uṇ/

* The vowel is written as [i], the velar final as a subscribed [n̄] plus a Niggahita placed besides the superscribed [i].

NB: Throughout the colophons of this manuscript only one graph, viz.
[i] is used to represent the vowels /i/, /u/, /au/, and mostly also /ii/
(transliterated as [ii,]). Since the homography between the vowels /i/
and /u/ (and their long variants, respectively) only occurs in rare
cases, it is not provided for in the allograph inventory to be found in
HUNDIUS 1990.

Translation.

Year of the Snake - In the first [lunar] month, on the 5th day of the
waxing moon, CS 943, donated by Naay Puñ Waḍhana and Naaṇ "Kāāw,
his beloved (lit.: golden") wife. The manuscript was made as a foundation
for the Teachings of Buddha so that they will last for 5,000 years. May
these wishes be fulfilled!

(2) phuuk 2 (*not* 5), no no., preceded by p 48 = *ghaḥ* v

[pii "ruuaṇ° "sai° dūüa,ṇ ciiaṇ ɔɔk, 5 gaam wan 5 cuḷasakraaj "ḍai° 943
tuua 'daan° naay puñ, waḍhanaṇ jaayaa naaṇ "kāāw° miia, gaam (written:
gaam) "lāāw° 'kau° (!) "saan° "wai peen muulāsāasanaa (written: 'lasnaa)
brā "cau° 'tɔɔ, "dau° 5 ban wassaa gaam praathnaa "cuṇ° somriddhi,
duk, an|

/p̄i lúaj sāj d̄uan c̄aj ʔòk h̄a khām wan h̄a cūnlāsakhàat d̄āj k̄aw
lój s̄i sip s̄am t̄a t̄an naaj bun w̄atthanā? caañaa naaj k̄ew mia
kham léew k̄aw (= kò?) s̄aj w̄aj p̄en muulāsāasanaa ph̄a c̄aw tò t̄aw
h̄a pan w̄ats̄a kam ph̄aathanaa cūṇ s̄oml̄ithii t̄uk ʔan/

(For **translation**, see [1]).

(3) phuuk 12, no no., preceded by p 5

[pii, "ruuaṇ° "sai° sakraaj "ḍai° [9]44 tuua hnañ,süü (written: °si)
'daan° puñ, waḍhanaṇ jaayaa 'jüü°-'waa° (written: ji-waa) "kāāw° miia,
(written, only this time, as what could be interpreted as 'mää") gaam
"lāāw° "saan° "wai° kap [waḍ] srii, 'un, müüa,ṇ 'daa° "sɔɔy° peen pr̄acai
"gaam° (written: gaam) 'tɔɔ, "dau° 5 ban wassaa|

/p̄i lúaj sāj sakhàat d̄āj [k̄aw lój] s̄i sip s̄i t̄a n̄aj s̄u t̄an bun
w̄atthanā? caañaa c̄u w̄a k̄ew mia kham léew s̄aj w̄aj kap [w̄at]
sal̄i ʔùn m̄uaj t̄a s̄oj p̄en phatc̄aj k̄am tò t̄aw h̄a pan w̄ats̄a/

Translation.

CS 944 - Year of the Snake. This book was made at the behest of Naay
Puñ Waḍhana - Made for [Waḍ] Srii 'Un Müüaṇ, 'Daa "Sɔɔy, as a
contribution to give support [to Buddha's Teachings] so that they may
last for 5,000 years.

(4) phuuk 12, p 56, line 1c

[a[n] "nii" 'daan° saddhaa 'jüü° 'waa° [2] puñ₃ waḍhaṇa jaayaa 'jüü° 'waa°
kammaraanan₃ "cau° 'hmüün₃ liiap 'jüü° 'waa° {'jüü°-'waa°} sääñ gaam daa
"saañ" "wai° peen muulāsāsanāa (written °lāsnaa) brā buddha "cau° [3]
"hüü° ḍap duk₄ dañ muuan₃ siia₄ 'pō° seed sāla düün lāā|

/ʔan nūi tāan satthaa cūw wāa bun wāṭṭhānā? caañaa cūw wāa
kāmmalaanan cāw mūēn liap cūw wāa {cūw wāa} sēēn kham taa sāaṇ
wāj pēn muulāsāsanāa phā? pūṭṭhā cāw hūw ḍap tūk taṇ muan sīa
bō sēt sala? tuēn lē/

Translation.

This manuscript was made at the behest of the lay supporter Puñ Waḍhana and his spouse, named Kammalaanan, as well as "Cau 'Hmüün Liap, named Sään {Gaam} Daa, in order to build a foundation for the Teachings of Lord Buddha so that all suffering be extinguished completely.

Remarks.

The text of colophons (1) and (2) is repeated at the end of every other phuuk except the last (phuuk 12). This leads to the assumption that these colophons were written on the same day. As for the date given in (3), this is marked by a double inconsistency: not only is the number 9 omitted, but the last number is also changed from 3 to 4, which would not fit in with the Cyclical Year |"ruuañ "sai|. For a description of another very old manuscript of the L° in Northern Thai script, see v. HINÜBER 1987:25-27. The Pāli text of the L° which is also known as *Lokadīpakasāra* or *Lokappadīpakasārapakaraṇa*, has been transcribed from Khmer manuscripts in a number of (unpublished) M.A. theses written by students of the Chulalongkorn University between 1979-1983. Separately, in 1986, an edition of the whole Pāli text based on 12 manuscripts written in Khmer and one written in Mon script, the oldest of which dates from AD 1771, has been published together with a translation into Central Thai by the National Library, Bangkok (Fine Arts Department). For more details, see v. HINÜBER (op. cit.).

21. LOKADĪPA 2.5.17 Author: Nava-Medhamkara

Roll 8, 061". Dc no 0234, ms no 720. 10 phuuk, 5 lines. Complete. CS 1198 = AD 1836. Wat Sung Men. Amphoe Sung Men, Phrae. Written in Laotian Dhamma script. Colophons in Northern Thai.

Begins:

namo tassa bhagavato arhato samm[ā]sambuddhassa seṭṭham
seṭṭhandadam buddham loke lokattanāyakaṃ lokabandham mahāviraṃ
lokanātham namāmy aham. lokanāthena tenāpi lokekācariyena [2] yo
pūjito tatthā (!) saddhammaṃ vande gambhiram uttamaṃ ...

Ends: phuuk 10, p 53 = *pi* r, line 4

[a]ntarāyaṃ vināsāro yathā niṭṭha upāgato tathā niṭṭha susaṃkappā
sattānaṃ dhammanissitā sabba[5]ñ[ñ]utaññāsa(!)paccayo hotu
sivavatthuṃ lokappadipakasāraṃ pakaraṇaṃ mahāsaṅgharājena
lida[54.1]yarājassa taruṇā (read: karuṇā) vi[ra]citaṃ samattaṃ
nibbānaṃ paramaṃ su{k}khaṃ lokadīpa paripuṇṇā nitthitā(!).

Colophons.

(1) "mai hlaap:

|paalīi lookadiipa mii sip phuuk₃ brā mahaatheera "cau° ṭon 'jüü°
kañcāṇa aṇāññawaasii müüañ, 'brāa° peen mullāsaddhaa lāā sissā dañ[2]
muuar₃ saddhaa baay nōḍk₃ mii "cau° müüañ, 'brāa° lāā "cau°
raajjawañmüüañ, hluuañ brā paañ peen "glau° [3] lāā saddhaa nak sil nak
puñ₂ dañ muuar₃ "brōḍm₃ kan "saañ lāā "saañ nai müüañ, hluuañ brā
paañ|

/lookadiipa? mii sip phūuk .../

Translation.

Lokadīpa - comprising 10 phuuk ...

(the text which follows is identical with 19 [1]).

(2) phuuk 1, Title Folio

|paa|ii lookadii.pa (= °dipa) phuuk₄ "ton sakraaj "dai 1198 tuua plii
rwaay san paa|ii lookadii.pa (= °dipa) phuuk₄ "ton|

/baalii lookatīpa? phūuk tōn sakhaat dāj pan nūṅ lōj kāw sip pèet tūa
pīi lwaaj sǎn baalii lookatīpa? phūuk tōn/

Translation.

[The] Pāli [text of] *Lokadīpa* - First phuuk. CS 1198 - Year of the
Monkey.

(3) phuuk 1, no no., preceded by p 46

|saddhaa baay nai mii brā mahaaṭheera "cau ton 'jūu" kañcana
araññawaasii müüa₃n 'bräa" peen "glau lää sissā "cau" dañ muuar,
saddhaa baay nōṅ₄ mii raajjawañ müüa₃n hluañ brā paañ peen "glau
"brōṃ₃ kan "saañ"|

/satthaa paaj naj mii phā mahāathēelā? cāw tōn cū kāncanā?
?alanñāwaasīi muṅ phēe pēn kāv lē? sitsa? cāw taṅ muan satthaa paaj
nōṅ mii lāatcāwōṅ muṅ lūṅ phā baṅ pēn kāv phōm kǎn sāṅ/

Translation.

The Venerable Forest-dweller named Mahaatheera Kañcana, Müüa₃n 'Bräa,
as the leading monastic supporter, and his followers, together with the
Raajjawañ of Müüa₃n Hluañ Bra Paañ as the leading lay supporter,
joined in having made [this manuscript].

NB: Virtually identical colophons are inscribed at the end of the other
phuuk. (For Remarks, see 20; as for the supporter, see Remarks to
19, supra).

22. LOKASAṆṬHĀNA (-JOTARATANAGAṆṬHĪ)

ROLL 8, 200". Dc no 0242, ms no 1050. 5 phuuk, 5 lines. Complete. CS
1198 = AD 1836. Wat Sung Men. Amphoe Sung Men, Phrae. Written in
Laotian Dhamma script (colophons 1, 2 and 4 in Northern Thai).

Begins: phuuk 1, p 4 = ka v (in the middle of the page)

yo tilokantapajoto nātho lokapadipo dhammo lokavaḍhano
ariya[2]saṅgho atṭha tañ ca lokapakāsakaṃ gammañ ca loka[3]niyātaṃ
saṅghaṃ lokapāraguṃ vanditvā sirasā lo[4]kajotikaṃ bhāsisam tatrāyaṃ
mātikāsaṃkheyya[5]kathā kappakathā kappavināso
saṃvattavivaḍhakathā sattasuriyācakkavāḷakathā[1.5.1a] sinerukathā
catumahādipakathā himavantakathā candimasuriyagatikathā
saggakathā niri[2]yakathāpetavisayañ ca tiracchānakathā
pakiṇṇakakathā 'ti[3] tattha asaṃkheyyā 'ti na saṃkheyyāna gaṇetabbo
'ti asaṃ[4]kheyyo. ekadivasena anekavidhā yāvapamā[5]ṇā tato tāva
asaṃkheyyo nāma. tato paraṃ lakkhaṇaṃ vā pamāṇaṃ vā akatvā ...

Ends: phuuk 5, p 71, line 3a

buddhasāsane] sattānaṃ ruññaṃ dānaṃ yathāsati yathābalaṃ evaṃ
bhāve mettā ca patthayanta apattakaṃ tassa vādigamo payo katabbo[4]
viññunā sadā. (!?) iti Jotaratanasatthavaṇṇanā niṭṭhitā.

Colophons.

(1) "mai hlaap:

|paa|ii lookasaṇṭhaana jootaratanaṅaṇṭhii mii 5 phuuk₄ brā mahaaṭheera
"cau" ton 'jūu kañcana[2] araññawaasii müüa₃n 'bräa" peen
muulā[3]saddhaa lää sissā dañ muuar, "cau" müüa₃n hluañ brā paañ peen
saddhaa baay nōṅ₄ "saañ" nai müüa₃n hluañ brā paañ|

/baalii looka?sañthānā? coota?lāttanā?kanthīi mii hāa phūuk phā?
mahāathēelā? cāw tōn cū kāncanā? ?alanñāwaasīi muṅ phēe pēn
muulāsathaa lē? sitsa? taṅ muan cāw muṅ lūṅ phā baṅ pēn satthaa
paaj nōṅ sāṅ naj muṅ lūṅ phā baṅ/

Translation.

[The] Pāli [text of] *Lokasaṇṭhāna Jōṭaraṇagananṭhī* consisting of five phuuk. The Venerable Forest-dweller Mahaatheera Kañcana, Müüaṇ 'Bräa, was the leading [monastic] supporter together with his followers. The Ruler of Müüaṇ Hluuaṇ Bra Paaṇ was the lay supporter. - Made in Müüaṇ Hluuaṇ Bra Paaṇ.

(2) Front Cover Folio, recto side

|paa|ii l° j° phuuk, "ton[2] cu|asakraaj "ḍai 1198 tuua plii, rwaay san
lää|[3] (s. line 1)

/baalii ... phùuk tōn cūnlāsakhàat ḍāi pan nūṅ lóṅ kǎw sip pèet túa pǐi
lwaaj sǎn læ/

Translation.

(First line: s. above). CS 1198 - Year of the Monkey.

(3) phuuk 1, p 1.

(identical* with 19, colophon (4), supra)

* Sole difference: instead of the enigmatic |*saṅkyu| here the word
buddhaṣakkaraaja| is used.

(4) phuuk 1, Back Cover Folio, no no., preceded by p 50

|bra māhaatheera "cau° ton 'jüü° kañcana araṇṇāwaasii 'yuu müüa,ṇ
'bräa° peen "glau lää sissa ḍaṇ muuar, saddhaa baay nṛṇk, mii raajjawaṇ
müüa,ṇ hluuaṇ bra paaṇ peen "glau° "brṇṇm, kan "saah|

/phā? mahāathēelā? cāw tōn cūa kāncanā? ?alanāwaasīi jūu muay phēe
pēn kǎw lē? sitsa? taṇ muan satthaa paaj nōṇk mii lāatcāwoṇ muay lūaṇ
phā baay pēn kǎw phōm kǎn sāy/

Translation.

The Venerable Forest-dweller Mahaatheera Kañcana, living in Müüaṇ 'Bräa, as initiator, together with his followers, the Raajjawaṇ of Müüaṇ Hluuaṇ Bra Paaṇ being the leading lay supporter, joined in the making [of this manuscript].

NB: On the front cover folios of phuuk 2–5 colophons are engraved which are identical with (2). In another colophon written in Laotian language and (Dhamma) script, identical with the one transcribed and translated above (19 [4]), this time an exact date is given:

|bra buddhaṣakkaraaja 1198 tuua pii rwaay san ḍüüa,ṇ 10 6 (hok)
'gaam wan (6?) "müü° möön "gaü° yaam kṇṇ, ṇaay ...|

Translation.

B.E. [i.e. CS] 1198 - Year of the Monkey, in the 10th [lunar] month, on the 6th day [in the Mon tradition], called |möön "gaü| (?) [in the Dai tradition], at the time of the morning drum ...

Remarks.

In the introduction, this work is called *Lokajotakaṃ*. According to the Pāli colophon (see above), this manuscript not only comprises the main text, but also a commentary thereon. This work (as well as its commentary) was previously unknown and has yet to be edited. For details on the supporters, see Remarks to 19, supra.

23. MAṆIPADĪPA 3.1.13 Author: Ariyavaṃsa

Roll 8, 122". Dc no 0238, ms no 1052. 5 lines. Middle bundle; i.e 2nd bundle of a set of 3. 16 phuuk. Complete. CS 1195 = AD 1833. Wat Sung Men. Amphoe Sung Men, Phrae.

Begins:

keci pana idaṃ pubbavacanena ekasambandhaṃ katvā. neva nāpajjati 'ti
iti evaṃ (a)ttha ca saddonaṃ yaṃ anatto hoti 'ti yojanaṃ karoti. sā na
yuttā iti saddassa vameṭṭha yojanā kātabbati [2] īminā sampajjato. ayaṇ

(ca a)ttthayojanākāranidassanattho 'ti. yadi pana kassa iti saddassa lopesati purimo. iti saddo yojanākāranidassanattho [3] ...

Ends: phuuk 16, p 50 = *vaṃ* v, line 1a - 3b

idaṃ vuttaṃ hoti sotāpattimagge sotāpattimaggaṭṭhass' ev' ass' eva sekkhassa dhārako nāñassa sotāpattitthalaṭṭhassa sekkha[2]ssa sotāpattitthalaṃ sotāpattaṭṭhalaṭṭhass' eva sekkhassa sādharmaṇāñesaṃ sakadāg[3]amiṭṭalaṭṭhaṃ anāgāmittha[3]laṭṭhānaṃ sekkhānaṃ paggeva arahattatthalaṭṭhassa asekkhassa.

Colophons.

(1) "mai hlaap:

|tuua paa|ii maṇii, padip (*Maṇipadīpa*) mii, sip hok phuuk, lāā gruu paa
"cau" kañcāna aṇṇā[2]waasii müüa,ñ 'brāā peen "glau" saddhaa lāā sissā
"cau" dañ muuar, saddhaa baay nōk, mii mahāaraaj "cau" müüa,ñ 'brāā
lāā mahāaraaj "cau" müüa,ñ 'naan' peen[3] "glau" lāā paṇaanaaraṭṭha dañ
muuar, "brōm, kan "saan yañ akkharadhamm kambii, an 'nii, "waiy
jootāka buddhaasnaa 5 ban wassaa lāā "saan nai müüa,ñ 'naan' lāā|

/tūa baalii maniipatīp mii sip hok phūuk lee .../

(the following text is literally identical with the corresponding text in 15, colophon [1], supra)

Translation.

Pāli text of *Maṇipadīpa* - consisting of 16 phuuk ...

(For the translation of the following text, see 15 [1], supra).

(2) phuuk 1, Front Cover Folio, preceding p 1

|{b}bhikkhu ri[khi]t[a] attano 'dōṇ, dhaan (...) taam capap 'klaui lāā
maḍ klaan phuuk, "ton lāā uppanaamoo rikkhita "gaam juu 'bōk, k, k
mahāaraas {lāā} hluañ lāā|

/phīkkhu? līkhita? ?attanoo tōṅ thaan (...) tām cabap kām lee māt
kāṅ phūuk tōn lee ?uppanaamoo līkkhita? kām cuu pōk pōk mahāalāt
lūṅ lee/

Translation.

Written by (...) Bhikkhu himself. Thoroughly checked with the original. Middle bundle, 1st phuuk. Written by Uppanaamoo [-Bhikkhu?] in support of his Great Royal 'Bōk Qōk* [, the Ruler of Müüañ 'Naan].

* |'bōk qōk| "Foster-Father; Benefactor"; in Northern Thai tradition needy monks or novices are materially supported by voluntary sponsors or "foster-fathers" (or "-mothers", resp.) who take over burdens which normally would be borne by one's parents or relatives.

(3) "mai hlaap, reverse side

|"saan 'müüa, sakraaj "ḍai 1195 tuua plii 'klaui "sai" lāā
/sāṅ mēa sakhaat dāṅ pan nēṅ lōj kām sip hāa tūa pīi kām sāj lee/

Translation.

Made in CS 1195 - Year of the Snake.

(4) phuuk 1, Front Cover Folio, reverse side, preceding p 2, 4, 6 etc

|pathamamu, lasaddhaa naamapañṇatti 'jūū'-waa' mahāa kañcāna
theera aṇṇāwaasii aaraam 'suuñ "hmeer' müüa,ñ 'brāā 'ḍaan "tai "saan
"waiy "gaam juu buddhaasnaa traap 'lōk "dau" 5 ban bra wassaa lāā [2]
cuḷasakraaj "ḍai 1195 tuua plii, 'klaui "sai mahāaraaj hluañ müüa,ñ
'naan "saan" "gaam juu mahāa kañcāna theera|

/pathamā? muulāsathaa naamā?pañṇatti? cūu wāa mahāa kāncanā?
thēelā? ?alanñāwaasii ?aalam sūṅ mēn mwaṅ phēe dāan tāj sāṅ wāj
kām cuu pūthā?sāasanaa thalaap tō taw hāa pan phā? wātsāa lee
cūlāsakhāt dāṅ pan nēṅ lōj kām sip hāa tūa pīi kām sāj mahāalāt
lūṅ mwaṅ nāan sāṅ kām cuu mahāa kāncanā? thēelā?/

Translation.

Being the initial monastic supporter, the Venerable Forest-dweller named Mahaa Kañcana Theera of 'Suuñ "Hmeer Monastery, which is situated to the south [of Müüaṇ 'Brää], had [this manuscript] made wishing thereby to ensure that Lord Buddha's Teachings will last for 5,000 years.- CS 1195 - Year of the Snake. Donated by the Great Royal Ruler of Müüaṇ 'Naan in support of Mahaa Kañcana Theera.

(5) phuuk 5, Front Cover Folio

[1] s. colophon (1), supra

[2] saṅkhaaṣ 1195 tuua plii 'klaa "saiy lää arahantāmaggañānaṃ dinnam nibbānapaccayo hotu [3] me nicaṃ dhuvaṃ dhuvaṃ 'dōṇṇa dhaan "lääw° taam capap 'klau°|

/... sāṅkhàat pan nḥṇ lóṇj kǎw sip hǎa túa pǐi kǎa sǎj lee ... tṇṇ thaan léew táam cabap kǎw/

Translation.

[C] S 1195 - Year of the Snake ... Thoroughly checked with the original.

(6) phuuk 5, p 38

|bhikkhu jeeyyanaam khiiar, paañ 'müüa, 'yuu° meettaa waṣ "paar° düṇṇa (!) müüaṇ, jlääñ, "bol lää "yōṇṇa tuua 'pō° 'naay° sak yaad° |lää[2] "ḍai khiiar, "dää dhamm 4 phuuk, 'pō° ḍaay 'gōṇṇa° biccaraṇaa ḍuu dō saadhu "cau° ton "ḍai riiar, "ḍai 'aan" 'gō°-ḍii biccaraṇaa "hüü° 'thii° "yōṇṇa 'pō° smöō kan hnai lää|

/phīkkhu? cajñānaam khīan pǎaṇ mǎa jūu mēettāa wǎt bǎan tuun mǎaṇ calēṇ pón lee ṇṇón túa bō ṇāaj sak jāat lee[2] ḍǎj khīan tée tham sṇi phūek bō daaj kōj pīcalanaa duu tē? sāathū? cǎw tón ḍǎj lian ḍǎj ?aan kō dii pīcalanaa hūu thīi ṇṇón bō samǎō kǎn nǎj lee/

Translation.

Written by Bhikkhu Jeeyyanaam while he stayed spreading Loving-Kindness at Waḍ "Paan Düün, in a village that is part of remote Müüaṇ Jlään, far away. Because it was not an easy task at all to read the script [of the original], I only wrote four of the phuuk. Therefore, [respected reader], do read with careful consideration. Whoever among you, dear Monk-Brothers, uses this manuscript for his studies or as his reading, please do use thorough consideration, because the handwriting has turned out extremely uneven.

(7) phuuk 6, no no., preceded by p 37

|paripunṇa "lääw° yaam kōṇṇ, ṇaay 'kää "khaa lää sakkabbd{d}a "ḍai 1195 tuua plii 'klaa "saiy düüa, sip 2 ṇōk, 3 gaam 'braam 'waa "ḍai wan 2 daiy "ruuañ, "pau° lää [2] iminā dhammarikkhittadānena yathā yathā bhavē jāto m[ā] rogā mā dalado bhavāmi haṃ saṇsāre saṇsāran ta metteyyasanti[38.1]ke anāgate nic[c]aṃ dhuvaṃ ha|

/palīpūnnā? léew ṇāam kōṇṇ ṇaaj kēe khǎa lee sakkaptā? ḍǎj pan nḥṇ lóṇj kǎw sip hǎa túa pǐi kǎa sǎj ḍuan sip sōṇṇ ?ḍōk sāam khām phām wāa ḍǎj wan sōṇṇ taj lúaj pǎw lee[2] ?i?mī?naa .../

Translation.

Accomplished at the time of the morning drum. CS 1195 - Year of the Snake, in the 12th [lunar] month, on the 3rd day of the waxing moon, corresponding to the 2nd day [of the Mon tradition called] ["ruuañ "pau] [in the] Dai [tradition]. (Followed by a lengthy wish written in Pāli, at the beginning of which the hope is expressed that the scribe may, in his future lives, not be reborn as a man struck with sickness and poverty [daliddo is miswritten as dalado] while at the end, the common wish is uttered to be reborn during the life time of the future Buddha Metteyya [Skt: Maitreya]).

(8) phuuk 7, p 47, line 3-4

|cuḷassakabadd "ḍai 1195 tuua plii māseñ snaam (written: smaam)

kamboojjha khəḡm, bhisaiy daiy b[h]aasaa 'waa plii 'klaa "saiy "khau
 maa nai wasaana utu "khau maa nai sraawann güü-'waa' düüa,n[4] 11
 huulwaa qəḡk 13 'gaam meen [wan] 1 daiy "ruuañ, "saiy yaam kəḡñ,
 ñaay lää 'gəḡy' biḡcəḡanaa "hüü 'thii' dö 'pə' "ruu' cak, tuua "ton 'thii' |

/cũnlāsakkapāt dāj pan nūḡ lóḡ kǎw sip hǎa tǎa pǐi mǎsəḡ sanǎm
 kǎmpoocǎ? khəḡm phīsǎj taj phaasǎa wǎa pǐi kǎa sǎj khǎw maa naj
 wǎtsǎanǎ? ʔutu? khǎw maa naj salaawan kuu wǎa duan sip ʔet
 hūulwaa ʔəḡk sip sǎam khām meḡ [wan] nūḡ taj lúan sǎj ñaam kǔḡḡ ḡaaj
 lee kǔḡ pītcalaanaa hūu thii tō? bə lúu cak tǎa tōn thii/

Translation.

CS 1195 - Year of the Snake, in the Khmer tradition called |pii maseen|,
 in the Dai tradition called |pii 'kaa "sai|, at the beginning of the Rainy
 Season, at the beginning of [the month called] |sraawana| [in the Khmer
 tradition], i.e. the 11th lunar month [according to the Dai tradition], on
 the 13th day of the waxing moon, [corresponding to] the 1st [day of the]
 Mon [tradition, called] |"ruuañ "sai| [in the] Dai [tradition], at the time
 of the morning drum [accomplished]! Use thorough consideration: I have
 not been very familiar with [the style of] the script in the original!

(9) phuuk 8, p 44

|cu|assakkabadd 1195 tuua plii, maseen snaam (written: smaam)
 kaamboojjha khəḡm, bhisai daiy b[h]aasaa 'waa' 'klaa "sai sraawann
 daiy rau 'waa" düüa,n (11) huulwaa qəḡk (.) [2] 'gaam meen wan 5 daiy
 rwaay "cai yaam kəḡñ, lään lää likkhitta paan 'müüa, 'yuu meesṭaa
 müüa,n jään nai cakkhawaar müüa,n nandapurii, srii, müüa,n 'naan"
 "buur' lää ... (Pāli)|

/cũnlāsakkapāt pan nūḡ lóḡ kǎw sip hǎa tǎa pǐi mǎsəḡ sanǎm
 kǎmpoocǎ? khəḡm phīsǎj taj phaasǎa wǎa kǎa sǎj salaawan taj law
 wǎa duan sip ʔet(?) hūulwaa ʔəḡk [.] khām meḡ wan hǎa taj lwaaj cǎj
 ñaam kǔḡḡ leeḡ lee likkhitta pǎaḡ mǎa jūu mēettǎa muḡ ceeḡ naj
 cakkhawaan muḡ nantāpulii salī muḡ nān pūun lee/

Translation.

[As for the first part, see (8)] ... called 11th (?) lunar month [according to]
 our Dai [tradition], on the (.) day of the waxing moon, [corresponding to]
 the 5th day [of the] Mon [tradition, called] |rwaay "cai| [in the] Dai
 [tradition], at the time of the sunset drum. Written while I was staying,
 spreading Loving-Kindness at Müüañ Jään, far away in the prosperous
 realm of Nandapurii* Müüañ 'Naan.

* Nandapurii (P): "City of Joy".

(10) phuuk 11, no no., preceded by p 47

|saṅkraaṣ 1195 plii 'klaa "saiy meen wan 6 daiy" pöök (written: pöök)
 sii düüa,n rāam 13 'gaam' paalīi maṇii,paḍip (Maṇipadīpa) phuuk 12
 'dḡḡñ, dhaan "lääw" taam caḡap 'klaui

/sǎḡkhàat pan nūḡ lóḡ kǎw sip hǎa pǐi kǎa sǎj meḡ wan hok taj pəḡk sǐi
 duan leem sip sǎam khām baalii manīpatīp phūuk sip sḡḡ tḡḡ thaan
 léew tǎam cabap kǎw/

Translation.

[C] S 1195 - Year of the Snake, on the 6th day [of the] Mon [tradition,
 called] |pöök sii| [in the] Dai [tradition], in the (...) month, on the 13th
 day of the waning moon. Thoroughly checked with the original.

Remarks.

Colophons virtually identical with the ones transcribed and translated
 above are found in several other phuuk. In the second part of colophon (9)
 which is not included here, viz. on p 44, line 5b, the scribe reveals his
 name as |sii,wijeey bhikkhu| /sīwīcaj phīkkhu?/ (Pāli Name: Sivijaya-
 Bh°). To my knowledge, this work has not yet been edited.

24. BUDDHASIHIṄGA-NIDĀNA [4.2.] Author:
Bodhiramsi (15th c.)

Roll 9, 094". Dc no 0262, ms no 801. 1 phuuk, 5 lines. Incomplete (?). CS 1199 = AD 1837. Wat Sung Men. Amphoe Sung Men, Phrae.

Begins: p 1 = *ghī* r, line 1a-2b
 namo tass' atthu. namassitvāna sambuddhaṃ dhammaṃ saṅghaṃ ca
 uttamaṃ ariyavaso nāmāhaṃ suvaṇṇasuvibuddhassa vatthunidānaṃ
 ravissaṃ yathā balaṃ samāsato taṃ sunātha sā[2]dhukan 'ti.
 amhāka[m] pana bhagavato parinibbānato sattasatasāsanasaṅkarājakāle
 ...

Ends: p 30 = *jhū* v, line 3b-4
 iti sisatanāganahuttamahānagare paṭiṭṭhitassa agatassa
 su[4]vaṇṇa suvibuddharupassa tatiyavatthu nidāna[m] ssamattaṃ. (!) [in
 Northern Thai:] tuua paalīi *Nidānaṃ Buddhassa* lāa haa

Colophons.

(1) Cover Folio, preceding p 1, 3, 5 etc.

[tuua paalīi nidaana buddhassa phuuk, diiaw, haa[2] culasakraaj "dai
 1199 tuua plii möön "rau dūuar, ciian, rāam 'gaam 1 meen wan aadi
 daiy "ruuan, "hmau yaam koon, rāan paripunṇa lāa "lāaw" haa [[3]
 (s. line 1)

/tūa baalii nītaanā? pūthātsa? phūuk diaw cūnlāsakhāt dāj pan nṅ
 13oj kāw sip kāw tūa pīi mæṅ lāw duan cāṅ læm khām nṅ meṅ wan
 ?aatit taj lūaṅ māw ṇaam kōṅ læṅ palīpunnā? lee léew hāa/

Translation.

The Pāli text of *Nidāna Buddhassa* - One phuuk. CS 1199 - Year of the
 Cock, in the 1st [lunar] month, one the 1st day of the waning moon, on a
 [wan aadi] ("Sunday") [according to the] Mon [tradition, called]
 ["ruuan" "hmau" [in the] Dai [tradition,] at the time of the sunset drum:

accomplished!

(2) Cover Folio, reverse side, preceding p 2, 4, 6 etc

[bra mahaahteera "cau ton 'jūu' kañcana araṇṇawaasii 'suuñ, "hmeer,
 peen "glau lāa sissā "cau dañ muuar, "broom, kan "saan nai müüañ, 'brāa
 lāa aḍḍharassabhikkhu khiiar[2] plaañ 'müüa satṭhitt 'saampraan wat
 hluañ srii jum, wan "nan lāa arahattamaggañāṇaṃ nibbānaṃ paramaṃ
 sukkaṃ |

/phā? mahāathēelā? cāw tōn cūu kāncanā? ?alanñāwaasii sūuṅ mēn pēn
 káw lē? sitsa? cāw taṅ muan phóom kán sǎaṅ naj muṅ phēe lee
 ?atthālātsa?phīkkhu? khīan pǎaṅ mǎa satthit sǎmlaan wāt lǎaṅ salīi cum
 wan nán lee ?alāhatta?mākkāñaanāṅ nīppaanāṅ palāmaṅ sukkhāṅ/

Translation.

The Venerable Forest-dweller Mahaatheera Kañcana, 'Suuñ "Hmeer, as
 leading [monastic] supporter, and his followers, joined in the making of
 [this manuscript] in Müüañ 'Brāa. Written by Aḍḍha-Rassabhikkhu,
 while staying happily in Waḍ Hluañ Srii Jum, on that very day ...

Remarks.

Judging from the Pāli colophon (cf. the end of the text), this manuscript
 does not seem to be complete. The "Legend of the Buddha Image called
 [Bra Buddhasihiñ]" is another work by the Monk Bodhiramsi, the author
 of the *Cāmadevivaṇsa* (cf. supra, 17, 18), and was probably written
 about the same time, i.e. at the beginning of the 15th c. (Cf. CÆDÈS
 1925:13). A copy of the S° is included in the list of manuscripts which
 were sent from Siam to Ceylon in the 18th c. (Cf. v. HINÜBER 1988c:176).
 There are another two copies of this text included in the present microfilm
 collection of manuscripts from Northern Thailand: see Remarks to 17, 18.
 This text has not yet been edited.

25. VAṆSAMĀLINĪ

Roll 8, 209". Dc no 0243, ms no 1051. 10 phuuk, 5 lines. Complete. CS 1198 = AD 1836. Text written in Laotian Dhamma Script (colophons in NT). Wat Sung Men. Amphoe Sung Men, Phrae.

Begins:

vase pi tajje pi avadinātho ñatvā hi te te pavisesato yo desesi moghavatarāya tesaṃ vandāmi nāthaṃ tam anantañānaṃ dhammañ ca saṅghaṃ sirasā 'bhivande vaṃse 'pi ñāte n[ā]ta[2]re ca ñātā (read: ñātāro ca ñātā ?) tasmā hi vaṃsāvarīyānuñātāṃ (read: vaṃsācariy°) saṅkhepaṃ vakkhāmi ... [4] ... imamhi kappe paṭhamo 'va rājā mahādināmo ahu tassa vaṃsāparamparā-m-āga tato asinnā tato sisabye vararājavaṃso ...

Ends: phuuk 10, p 24 = *dhaḥ* v, line 3a-5c

so hi tava pañcakaṃ va kammaṭṭhānaṃ va bhaveyaṃ tilakkhaṇupaṭṭhapetvā buddhassa sāmāne tathā pasādenācalen' eva sampanno yeva ce siyā laddhupasampado hutvā. [4] Buddhaghoso catusu pi paṭisambhidāsv' apaṭihatañāno va ce siyā gotamabuddhasāvako Buddhaghoso tadā siyā idaṃ 'pi vacanaṃ yeva vicāretvāna kavinā sakarucikhantiyā va gahetabbaṃ [5] yathiritāṃ (?). niddāne Buddhaghosassa pāṭhitatthaṃ yathārahaṃ sādhippāyaṃ pi nissāya Buddhaghosa-Niddānaṃ vilāsakaraṇaṃ yeva navaniddān' idaṃ mayā racitaṃ ādaren' eva paripuṇṇaṃ va niṭṭhanti.

Colophons.

(1) "mai hlaap:

[paalīi waṇsamaalinīi sip phuuk, brā mahaaṭheera "cau" ton 'jūu° kañcāṇa araṇṇāwaasīi müüaṇ, 'brāa° peen mulla[2]saddhaa lāā sissā daṇ muuar, saddhaa baay nōok, mii "cau" müüaṇ, 'brāa lāā "cau raajja[3]woṇ müüaṇ, hluuaṇ brā paan lāā saddhaa nak puñ, daṇ muuar, "brōqm, kan "saān "saān nai müüaṇ hluuaṇ brā paan]

/baalīi waṇsa?maalīnīi sip phūuk .../

Translation.

[The] Pāli [text of the] *Vaṇsamālinī* - 10 phuuk ...

NB: The following text is virtually identical with the inscriptions on the "mai hlaap of 19 and 21. For phonematic transcription and translation, see 19 (1).

(2) Front Cover Folio

[cu]lasakraaj "ḍai 1198 tuua plīi rwaay san lāā tuua paalīi waṇsamaalinīi, phuuk, "ton lāā]

/cūnlāsakhāat dāj pan nēj lōj kāw sip hāa tūa pīi lwaaj sān lēe tūa baalīi waṇsa?maalīnīi phūuk tōn lēe/

Translation.

CS - 1198 Year of the Monkey. The Pāli text of *Vaṇsamālinī* - First phuuk.

NB: The same text is engraved on the cover folios of phuuk 2-10; at the end of phuuk 10, the colophon inscribed on the "mai hlaap (see [1], above) is repeated, except that the Royal Ruler of Phrae is not mentioned as supporter.

Remarks.

This text, allegedly composed by Buddhaghosa, was previously unknown; its existence, however, had already been indicated by L. FINOT (1917:151). It still awaits scholarly attention and edition. However, a Nissaya (Pāli-Northern Thai) version of the second, and concluding part of this legendary chronicle called "*Dutiyavaṇsamālinī*" or [Taamnaan Bryaa Cūuaṇ] relating events which are said to have taken place in the Lan Na region during the first half of the 12th century AD, has been published, meanwhile, in Central Thai transliteration, from a manuscript also micro-filmed in this collection: see GANJANAPAN; WICHIENTKEO [ed.] 1981.

26. VUTTODAYA (with a commentary) 5.7.1 Author:
Ṣaṅgharakkhita (13th c.)

Roll 16, 021". Dc no 0572, ms no 837a (= phuuk 13 of ms no 837). 1 phuuk, 5 lines. Complete. CS 1236 = AD 1874. Wat Chang Kham (NT /wāt cáaj kám/). Amphoe Muang, Nan.

Begins:

namo tass' atthu. namatthujanasanānatamamassantānābhedino ...
 (Vutt 1,3*)

Ends: p 32 = 16 v, line 2b-3

dviguṇatā ekenāta ekena akkharenaṇ unabhūtā vitthārāyāmasambhavo 'ti
 pujulenā ca dighena ca sambhū[3]to vuttayassa bhaṭṭhapavesanto
 anantonañ ca garulaṃhunam agu bhavati. iti vuttodaye
 chaṭṭhamaparichedavannaṭṭhakathā niṭṭhitā.

Colophon: p 32, line 4-5

|saḍe,ḍ "lāw" 'dau" "nii" 'kqor, lāw cuḷasakkālaaj (written: 'sakkaj)laa)
 "ḍai ban 2°3° 6 wan deey, möön sii, meen [wan] 3 yaam tājaa (?)
 sra{a}ḍe,ḍ (!) "khau maa 'suu' utugimhaa [kam]bhoojjā khqom, "khaa
 "ḍai khiar, dhammaḍeesnaa phuuk₄[5] "nii" "waiy "gaam" juu joottakā
 walābuddhāsaasnaa (ee yaṃ !?) brā goodom "cau" taap 'iqo" "ḍai 5 ban
 brā wassaa khqo suk₄ 3 prakaan mii nibbaan peen 'dii" "lāw" dan pittāa
 maadaa yaatikāa 'bii" "nqon, 'hāan rau" ['juu] gon dö sudinnaṃ vadā me
 tanaṃ āhā hanta makaññā (!)|

/sadet léew tâw nûi kôn lee cûnlāsakkalàat dāḷ pan sōḷ lōḷ sām sip hok
 wan taj mæḷ sîi meḷ wan sām ñaam (...) saladet khāw maa sùu
 ?utu?kimhāa kāmphoocā? khōm khāa dāḷ khīan thammāteesanaa phūuk
 nûi wáj kám cuu cootaka? walā?pūthā?sāasanaa hēḡ phā? koodom cāw
 tàap tòḷ dāḷ hāa pan phā? wātsāa khōḷ suk sām phakāan mii nīppaan
 pēn tîi léew taḡ pittāa maadaa ñaatikāa pîi nōḷ hēḡ law [cûu] khon
 tō? .../

Translation.

The end [of the book called V°] CS 1236 = AD 1874, on a day [called] |möön sii| [in the] Dai [tradition, corresponding to] the 3rd day [in the] Mon [tradition], at the beginning of the Hot Season [, as the] Khmer [would say?]. I wrote this Dhammaḍesaṇā manuscript with the wish to lend support to the Excellent Teachings of Lord Gotama so that they may stay for five thousand years. May I [by virtue of the merit acquired through this pious deed] ask for the Three Kinds of Happiness, the ultimate goal being Nibbāna, for myself, as well as for my parents, my brothers and sisters, and my relatives.

NB: On p 33 some further remarks are added by the scribe concerning his uneven handwriting. There is another copy of this well-known treatise about Pāli metre included in the microfilm collection; it is recorded on Roll 9, 069". Dc no 0255, ms no. 719. 1 phuuk, 5 lines. Complete. CS 1198 = AD 1836. Wat Sung Men. Amphoe Sung Men, Phrae.

Remarks.

As the Burmese editions of commentaries on *Vutt* listed by Ichiro KATAYAMA in: Buddhist Studies (Bukkyō kenkyū) III, Hanamatsu 1973, p. 142, are inaccessible, it is not clear which commentary is contained in the present manuscript. (O. v. Hinüber).

27. SIVJAYAPAÑHA (MAHĀ-SIVJAYAJĀTAKA)

Roll 9, 059". Dc no 0254, ms no 430. 7 phuuk, 5 lines. Complete. CS 942 = AD 1580. Siam Society No. 159/SSLP. Wat Lai Hin. Amphoe Ko Kha, Lampang.

Begins:

namo tassa bhagavato arahato sammāsambuddhassa. devarājanamo 'ty atthu 'ti. idaṃ satthā jetavane viharanto dānapārami ārabha kathesi. ath' [2] ekadivassaṃ bhikkhudhammasabhāyaṃ katham samuṭṭhapesuṃ ...

Ends: phuuk 7, p 53 = *ni* r, line 5b – p 54 = *ni* v, line 1

yo rājasetṭho siviṇṇaṇāmo so dāṇināṇṇo varalokaṇātho tumhe bhavanta[54.1] amataṃ paṭhenta dhāretha varavarajātakaṇ tīti. Mahā-Sivijayaṇātakaṃ paṭhamaṃ niṭṭhitaṃ.

Colophons.

(1) Cover Folio, recto side

[sii₁wijayapaṇḥaa 1 "cau" aananda peen "gau" saddhaa raṇ "saṇ" "wai" peen muu[la]saasnaa 'būia₃ peen prācai 'kāā saḃbaṇṇiṇṇa- ṇāaṇaṃ traap₃ dai lāā 'pai' "dai" 'yaa' (!) peen gon hruu hnuuak taa pōḃḃ₃ [rear side] lāā gon byaadhi sak jaaḃ "hūū" peen "phuu" droṇ₃ traipitaka "juu" jaaṭi "hūū" "dai" triheetukapaṭisandhipaṇṇāa yavanto bbhabbapuggala 'yaa' peen gon duk₄ "rai" kheen cai sak jaaḃ 'yaa' "hai" "dai" prahmaad brā buddh brā dhamm brā saṇḥa "cau₁₀ sak jaaṭi 'dāā"]

/sīiwīcayāṇā?pānhāa [phùuk] nēṇ cāw ?aanantā? pēn káw satthaa laṇ sāṇ wáj pēn muulā?sāasanaa pūa pēn phatcāṇ kēe sappanñūtaṇaanaṇ thalāap daj lee pāj dāj jāa pēn khon hūu nūak tāa bōṭ lē? khon phaṇāat sak cāat hūu pēn phūu thaloṇ thalāpitaka? cūu caati? hūu dāj thali? hēettukka?pati?sānthi?pānhāa ṇāwantō phāppā?pukkālā? jāa pēn khon tūk lāj khēn cāj sak cāat jāa hāj dāj phamāat phā? pūt phā? tham phā? sāṇkhā cāw sak caati? dēe/

Translation.

Siiwījayapaṇḥaa - phuuk one. "Cau Aananda as leading supporter had [this manuscript] made in order to give a foundation to the Teachings of Buddha, so that it may contribute to [my] attainment of Omniscience. As long as [this] is not achieved, may I not be [reborn as] deaf, blind or as a man struck with sickness; [may I be reborn] as a man upholding the Three Baskets in each of his existences; may I be reborn with the consciousness of the Three Noble Root-Conditions (i.e. selflessness, kindness, intelligence); may I above all not be reborn as a poor man; may I not be negligent of Lord Buddha, the Dhamma, and the Saṅgha, in any of my future births.

(2) phuuk 1, no no., preceded by p 47

[kap "cau₁₀ guu daṇ hlaay peen "ton" 'waa' brā mahāa swaamii "cau" ḃḃḃ₄ jai lāā brā mahāa swaa[mii] "cau" raajamo₂ndiian lāā hlaan mahāath[ee]n "cau" 'māā ki 'māā kii paansok "paan" ('hmai') 'juuay' kan "saṇ" "wai peen muulasaasnaa peen prācai 'kāā maggaphala]

/kap cāw kuu taṇ lāaj pēn tōn wāa phā? mahāa sawāamii cāw dōon caj lē? phā? mahāa sawāamii cāw laacāmontian lē? lāan mahāathēen cāw mēe ki? mēe kī baansok bāan māj (?) cōj kān sāṇ wáj pēn muulā?sāasanaa pēn phatcāṇ kēe mākāphala?/

Translation.

To all the Venerables, like Bra Swaamii "Cau [residing at Waḍ] ḃḃḃ Jai, and Bra Swaamii "Cau [residing at Waḍ] Raajamondiian.- The nieces of the Venerable Mahaatheera(s), 'Māā Ki and 'Māā Kii, and the villagers of "Paan 'Hmai helped each other in having made [this manuscript] wishing thereby to give a foundation to the Teachings of Buddha, and [hoping that this meritorious act may] contribute to the attainment of Path-Result.*

* For an explanation of the Pāli term magga-phala, s. NYANATILOKA 1972:141 (s.v. *phala*).

(3) phuuk 2, Cover Folio

[sii₂wijayapaṇḥaa phuuk₄ 2 sakraaj 942 nai plii₃ ḃap "rau₁₀ lāā]

/sīiwīcayāṇā?pānhāa phùuk sḃḃḃ sakhaat káw lóḃ sīi sip sḃḃḃ naj pīi ḃap lāw lee/

Translation.

Siiwījayapaṇḥaa - phuuk two. [C] S 942 (= AD 1580), in the Year of the Cock.

(4) phuuk 1, no no., preceded by p 48

|sii,wijayapañhaa phuuk₄ 1 pii₃ dap "rau₁₀ ðüüan₃ 7 qok₃ 11 'gaam wan 3 dai "ruuañ₄ "sai" sakraaj "ðai 942 rüük 9 tuua "cau" aananda peen "gau₁₀ saddhaa nak jöö₃ n₃ paanso₂ k paansikaa ðaṇ hlaay peen "ton 'waa ratana "paan" yaam "nii₃]

/sīwīcājñā?pānhāa phūuk nūṅ pīi dap lāw ðeṇ cet ʔðok sip ʔet khām wan sām taj lūaṅ sāj sakhaṭ dāj kāw lōj sīi sip sōṅ lēuk kāw tūa cāw ʔaanantā? pēn kāv satthaa nāk cəṇ baansok baansikāa taṅ lāaj pēn tōn wāa lāttanā? bāan ŋaam nīi/

Translation.

Siiwijaiyapañhaa - phuuk 1; Year of the Cock, in the 7th [lunar] month, on the 11th day of the waxing moon, [corresponding to] the third day [of the Mon tradition, called] |"ruuañ "sai| [in the Dai tradition], in [C] S 942, at *ḥkṣa* 9. - "Cau Aananda was the leading lay supporter and the initiator who invited all the lay-men and lay-women, including the people of this splendid village named "Paan Yaam (?) [to join in the meritorious act of having made this manuscript].

NB: Another short colophon, found at the end of phuuk 2 (no no., preceded by p 46 = *ghaḥ* v) which is almost identical with (3), above, confirms the date as given in (4).

(For Remarks, see 28, below)

28. SIVIJAYAPAÑHA (MAHĀ-SIVIJAYAJĀTAKA)

Roll 3, 088". Dc no 0052, ms no 344. 7 phuuk, 5 lines. [1st bundle?]. Complete. CS 1201 (or 1141?) = AD 1839 (or 1779?). Siam Society No. 38/2508 SSLP. Wat Lai Hin. Amphoe Ko Kha, Lampang.

Begins:

namo tassa bhagavato arahato sammāsambuddhassa. devarājanamo 'ty atthu. idaṃ satthā jetavane viharanto dānapārami ārabba kathesi. ath' ekadivassaṃ bhikkhudhammasabhāyaṃ kathaṃ samuṭṭha[2]pesuṃ ...

Ends: phuuk 7, p 52 = *bhā* v, line 4c – p 53, line 1 (upside down; preceded by p 51)

so nāma nāgo varapāli[5]leyyo sabbe sivrājajanā ca sebhāparissabhūtā tathāgatassa yo rājaseṭṭho siviayanāmo so dānināñño varavarajātakaṃ ṭi[53.1]ti. Mahā-Sivijayaajātakam paṭhamam nitṭhitam.

Colophons.

(1) Front Cover Folio, recto side

|"hnaa rap "glau sii,wijeeyapañhaa phuuk₄ "ton lāḍ|
/nāa lāp kāv sīwīcājñā?pānhāa phūuk tōn lē/

Translation.

Front Cover Folio - Siiwijeeyapañhaa (*Sivijayapañha*), first phuuk.

(2) phuuk 1, p 37 = *khe* r, line 3

|paali sii,wijeeyapañhaa phuuk₄ "ton lāḍ "khaa "tāam plii kaḍ "gai' ðüüar, 10 duṭiya rāam 11 'gaam 'braam 'waa "ðai wan 2 sraḍe₂jh "lāḍw' yaam trāā 'gaam sakraaj "ðai 1201 (?) tuua lāḍ iminā sabbavatthudānena sabbaparivāre dānekatapuññe a[4]nāgatakāre arahantā rabheyyaṃ ariyaḥ metteyyasantike ehi bhikkhupaccayabhavāyaṃ paccayo hotu saṃsāle saṃsārato 'pi tikhapaññā visāradā surūpattā bhyāgyaḥ vaṇṇā mahātejā mahāpaññā mahābbalā mahāsattaratanaṃ samlanān bha[38.1]vā majāṭiloratthi sattasahasu mā daridā bhavāmi 'haṃ 'ðañ' "nii "duuay' teeja kusla naa pun₂ an "khaa "ðai "tāam "ðai khiar₃ yaṇ paali sii,wijeeyapañhaa "nii₄ khōḍ 'cu₃ñ' "hūu uḍom somriddhiḥ ḍañ' gaam praathnaa "hāñ' tuua "khaa ju yūuā₃n ju prakaan 'ðāā' dō|

/baalii sīwīcājñā?pānhāa phūuk tōn lē khāa tēem pīi kat kāj ðeṇ sip tūtiñā? lēem sip ʔet khām phām wāa dāj wan sōṅ saladet lēw ŋaam thaḷē khām sakhaṭ dāj pan sōṅ lōj ʔet tūa lē ʔimī?naa phāwaamī? hāṅ dāṅ nī dōj tēecā? kutsala? naa bun ʔan khāa dāj tēem dāj khīan ṇaṅ baalii sīwīcājñā?pānhāa nī khō cūṅ hūu ʔuḍom sōmlīthii dāṅ kam phāathanaa hēṅ tūa khāa cū? ṇūaṅ cū? phakāan dēe tē?/

Translation.

[The] Pāli [text of] Siiwijeeyapañhaa - First phuuk. I wrote this in the Year of the Elephant ([pi] kaḍ "gai"), in the 10th [lunar] month, on the 11th day of the waning moon, corresponding to the 2nd day [of the Mon tradition], accomplished at the time of the evening horn, in [C] S 1201 ...
- May the power of the merit I have gained by writing this Pāli text of S° lead to the fulfilment of each and every wish I have expressed!

(3) phuuk 2, p 37 = *ghe* r, line 3b-4

[s° phuuk₄ 2 "khaa "tāām plii kaḍ "gai" dūūar₃ 11 oḥk₄ 2 'gaam° 'braam° 'waa° "ḍai wan 2 yaam trāā baad (?) sakraaj "ḍai 1201 (?) tuua sṛaḍe_{2jh} "lāāw° lāā 'gṛṇṇ° biccarāṇaṇa (!) duu dō [4] "duuay teeja kusla 'suuar₂ puṇ₂ an "khaa "ḍai "tāām° yañ paalīi s° "nii° khṇṇ "hūū "khaa mii pryaa pāññāa an sliiaw₃ slaad wiseet sak swaad aad "ruu yañ 8 'hmūūr₃ 4 ban khan "cau° ju duuañ₄ dhamm 'guu° bhāwā jaaḍ traap 'tṛṇṇ° "dau₂ "khaū° 'suu neerābbaan "duuay "miiar₃ soṇsaan siia "hūū khaad 'diiāñ₃ "dāā° dīi hlii dō]

/s... phūuk sṇṇ khāa tēem pīi kat káj dūan sip ?et ?ḍok sṇṇ khām phām wāa dāj wan sṇṇ ñaam thālēe pāat sakhaat dāj pan sṇṇ lōṇṇ ?et tūa saladet léew lēe kōj pītcalanaa duu tē? dōj tēcā? kutsala? sūan bun?an khāa dāj tēem ñaṇ baalii s... nī khṇṇ hūū khāa mii phāññāa pāññāa ?an salīaw salāat wīsēt sak swāat ?aat lūu ñaṇ pēt mēun sīi pan khān cāw cū? duay tham kūu phāwā? cāt thalāap tōt taw khāw sūu neelāppaan dōj mīan sōṇsāan sīa hūū khāt tīaṇ tēe dīi līi tē?/

Translation.

S° - phuuk two. I wrote this in the Year of the Elephant, in the 11th [lunar] month, on the 2nd day of the waxing moon, corresponding to the second day [of the Mon tradition], at the time of the late evening horn;* accomplished in [C] S 1201.- May I, by virtue of the merit I have earned by writing this Pāli text of S°, be bestowed with an intelligent mind, wisdom, and mental acuteness, and utmost capability so that I may know all the 84,000 khandhas in every [future] life until, after the definite

disruption of Saṃsāra, I may enter Nibbāna. Oh, may this wish come true!

* /ñāam thālēe pāat/; the time designated by this expression is not entirely clear. Probably, it corresponds to the time from 4.30 p.m. to 6 p.m. See TUIKEO 1986: 107, footnote. Cf. also the Laotian equivalent »gnaam phat lan« mentioned in PHETSARATH 1959:99.

(4) phuuk 3, p 48 = *ce* v, line 4

[sṛaḍe_{3c} "lāāw° dūūa_{3n} 10 rāām 15 'gaam° dūūa_{3n} ḍap wan 7 lāā "khaa khṇṇ an suk₄ 3 prakaan mii neerābbaan peen yṇṇṇṇ "ḍāā° dō dha "nii° hōōy lāā]

/sadet léew dūan sip leem sip hāa khām dūan ḍap wan cet lēe khāa khṇṇ ?an suk sām phakāan mii neelāppaan pēn ñṇṇṇ dēe tē? thā? nī hōāj lēe/

Translation.

Accomplished in the tenth [lunar] month, on the 15th day of the waning moon, on the seventh day [in the Mon tradition]. May I [by virtue of the merit acquired] just ask for the Three Kinds of Happiness with Nibbāna as the ultimate goal!

(5) phuuk 4, Cover Folio, no no., preceding p 1

[paalīi s° phuuk₄ "thuar₃ 'thii° 4 lāā 'nōō° naay hōōy "hnaa rap "glau° paarii sii₄wijaiyyapañhaa phuuk₄ "thuar₃ 4 "khaa "ḍai khiiar₃ dhamm phuuk₄ "nii° "khaa khṇṇ an suk 3 prakaan mii nibbaan peen yṇṇṇṇ "ḍāā° dō 'nōō° naay[2] naay "hwaī° dañ hlaay hōōy]

/baalii sīwīcājñā?pañhāa phūuk thūan thīi sīi lēe naaj hōāj nāa lāp kāv baalii sīwīcājñā?pañhāa phūuk thūan sīi khāa dāj khīan tham phūuk nī khāa khṇṇ ?an suk sām phakāan mii nīppaan pēn ñṇṇṇ dēe tē? nōā naaj naaj wāj taṇ lāaj hōāj/

Translation.

[The] Pāli [text of] S° - 4th phuuk. Cover Folio of the Pāli text of S° - phuuk no. 4. Having written this phuuk, I should like to ask for the Three Kinds of Happiness with Nibbāna as the ultimate goal, dear respected readers!

(6) phuuk 4, Back Cover Folio (no no., preceded by p 40 = *ji v*)

|paa|ii sii₄wijeeyyaṇṇhaa phuuk₄ 4 lā₄ 'nōö° naay hōöy "hnaa' rap plaay
paa|ii s° lā₄ 'nōö° naay 'dii "hwai ton dai liiap leñ 'gō° 'gōy" biccaraṇaa
"hūü° 'thii° dö "khaa 'pō° 'kwäär₃ hlaay lā₄|

/baalii sīwīcajñāṇṇhā phūuk sī lē nē naaj hōj nā lāp pāj baalii
s... lē nē naaj tī wāj tōn dai dāj liap leṇ kō kōj pīcalanaa hū thī tē?
khāa bō kwēn lāj lē/

Translation.

[The] Pāli [text of] S°, phuuk 4, my dear! Back Cover Folio of the Pāli text of S°, my respected, dear! Whoever among you, my fellow Monk-Brothers, casts his eyes on it, may you please use thorough consideration; I am not [a] skillful [scribe] at all.

(7) phuuk 5, Front Cover Folio

|s° phuuk₄ 5

paa ii lö ₃ k räap "luar ₃	'yaa° luar ₃ dan 'bōq°
peen 'klaa° kōq ₃ gaam guuar ₃	waaḍ "waiy
tuua aḍ oq ₄ bōq "huuar ₃ "huuar ₃	haa yaak nak lā ₄
tok 'dii° dai" 'pō° "cāān "waiy	'cim° "cau ton traḍ
yaiyadhamm lā ₄ naay h ₂ ōöy	

/baalii lö₃k lēp lúan
pēñ kaa kōon kam kuan
tūa ?at ?ōok pōō hūan hūan
tok tūi dai bō cēṇ wāj
ñajñātham lē naaj hōj/

jāa luan tan pōo
wāat wāj
hāa nāak nāk lē
cīm cāw tōn thalat

Translation.

Pāli words are deep and subtle, do not pass them over fast,
composed they are as poetry which deserves to be engraved for ever.
Elusive is their meaning and often difficult to grasp;
if words are dropped, no hint is given — only Enlightened Ones will know.

Dhammas they present which should be known.

(8) phuuk 5, p 43

|naaraḍa cak₄ ri rañ "thōy°
'yuu° waiy₂ waaḍ srii paan pai
naa "iiañ° "kāāw° raaḍ lūü jaiy
khiiar₃ lā₄ 'nōö° naay 'dii "hwai

snuk₃ cai kōq₃ lā₄
kōōt "han°
lūü raaḍ mii₄ lā₄
bra 'mōq₃ 'yaa° grmiñ|

/naalātā? cak lī? laṇ thōj
jūu wāt wāat salīi baan baj
naa ?īaṇ kēew lāat luu cai
khīan lē nē naaj tī wāj

sanuk cāj kōon lē
kēet hān
luu lāat mii lē
phā? mōn jāa khanig/

Translation.

Naarada [-Bhikkhu] will tell you some heart-warming words,
while staying at Waḍ Srii Paan Pai, in the village of his birth,
in a splendid place well-known by all, called Naa "Iiañ;
it's there that these words were written, respected reader — do not doubt!

(9) phuuk 5, p 44

[S° phuuk₄ 5 [2] cuḷasakkāraaj "ḍai 1121 tuua plii kaḍ "glai sraḍe₃jh
 "lāw° yaam tuuḍ₃ "jaay meen wan 2 daiy mōñ "rau° "khau nai
 wassa[a]na güü 'waa' ḍüüa₄n 11 qok₄ 2 'gaam "lāw° 'kää° "khaa' lāā
nibbānaṃ paramaṃ sukkaṃ 'cuñ" cak₄ mii 'diiañ" "dāā ḍii-hlii dōs]

/s... phùuk hāa cūnlāsakhàat dāj pan lóoj saaw ?et tūa pīi kat káj
 saladet léew ñaam tūt cáaj meṇ wan sōṇ taj mōṇ lāw khāw naj
 wātsāañ? kuu wāa ḍuan sip ?et ?òok sōṇ khām léew kēe khāa lee
 nīppaanaj palāmaj sukkhāj cūṇ cak mii tīaj tēe dii lī tē?/

Translation.

S°, phuuk 5. CS 1121 - Year of the Elephant. Accomplished at the time of
 the afternoon horn, on the 2nd day [according to the] Mon [tradition,
 called] |mōñ "rau| [in the] Dai [tradition], at the beginning of the Rainy
 Season, that is in the eleventh [lunar] month, on the 2nd day of the
 waxing moon. Nibbāna is the utmost happiness — may this definitely
 come true [for me]!

(10) phuuk 6, p 50 = *paḥ* v, line 5

[*vanakaṇḍam nitthitam* [5] cuḷasakkāraaja "ḍai 1121 tuua plii kaḍ
 "glai° ḍüüar₃ 10 duṭiya daiy kaap se₃tth meen wan 2 "khaa khiiar₃
 "lāw° ḍüüar₃ 10 duṭiya qok₄ 9 'gaam "braam° "ḍai wan sōṇ risnaa
 khiiar₃ "lāw° yaam wan 'diiañ₃ *sudinnaṃ vata me dānaṃ dhammajināti*]

/... cūnlāsakkalaacā? dāj pan lóoj saaw ?et tūa pīi kat káj ḍuan sip
 tūtiñā? taj kàap set meṇ wan sōṇ khāa khīan léew ḍuan sip tūtiñā?
 ?òok kāw khām phām wāa wan sōṇ līsanāa khīan léew ñaam wan
 tīaj.../

Translation.

CS 1121 - Year of the Elephant, in the 10th [lunar] month, on the second
 day [according to the Mon tradition, called] |kaap seḍ| [in the] Dai
 [tradition].- I completed my writing in the 10th [lunar] month, on the 9th

day of the waxing moon, corresponding to the second day [of the Mon
 tradition]. The writing was completed at noon-time.

(11) phuuk 7, p 54 (upside down)

[cuḷasakkāraaja "ḍai 1121 tuua plii kaḍ "glai° ḍüüar₃ sraawaṇa daiy"[3]
 'tau sii₃ meen wan 6 "khaa risnaa khiiar₃ "lāw°[4] khiiar₃ "waiy
 "gaam' juu buddha₃saassnaa (written °buddha₃ssnaa) traap 'tōṇ° an aayu
 laan peen praḍhaar 'ciñṃ(!) 'ḍāā]

/... (s. above) ... ḍuan salaawan taj taw sīi meṇ wan hok khāa khīan
 léew ñaam wan tīaj khāa līsanāa khīan léew khīan wāj kām cuu
 pūthā?sāasanaa thalāap tōo ?an ?aañ? laan pēn phathan cūṇ dēe/

Translation.

CS 1121 - Year of the Elephant, in the month |sraawaṇa|*, [on a day
 called] |'tau sii| [in the] Dai [tradition], [corresponding to] the sixth day
 [in the] Mon [tradition]. I completed my writing at noon time. I have now
 completed my writing. I wrote this in order to support Buddha's Teachings
 for as long as the palm-leaves may endure.

* < Skt *śrāvaṇa*

NB: for the last sentence, cf. no. 15 (6), above!

(12) ibid., on left margin

|"khaa "ḍai khiiar₄ dhamm₂ "nii₂ khōṇ "hüü peen uppanisai praaiy
 "gaam juu' ton[4] tuua 'hāāñ "khaa' traap 'tōṇ° "dau' thōñ nibbaan dō]

/khāa dāj khīan tham nīi khōṇ hūu pēn ?uppanīsāj phatcāj kām cuu tōñ
 tūa hēṇ khāa thalāap tōo taw thōṇ nīppaan tē?/

Translation.

May the writing of this Dhamma [manuscript] help to give support to
 myself until I eventually reach Nibbāna.

Remarks.

From what is indicated in the Pāli colophons at the end of the last phuuk of both manuscripts **27** and **28**, it may be assumed that their 7 phuuk in fact constitute the first bundle of a set of at least two. No. **27** represents, as it seems, the oldest dated specimen of a monolingual Pāli version of any non-canonical Southeast Asian Jātaka known up to the present. A copy of this very popular Jātaka, well-known also in neighbouring countries, was brought to Europe as early as the 17th/18th century; it appears in FOURMONT's catalogue of 1739 (see Bibliography), and, as G. CÆDÈS (1966:43) notes, is mentioned also in an essay on Pāli written in 1826 by E. Burnouf and Ch. Lassen. A brief synopsis of the story, based on a manuscript written in Lampang in AD 1838, can be found in CÆDÈS (ibid.). As for no. **28**, there are two conflicting dates given in the colophons, viz. CS 1121 (phuuk 1, 2), and CS 1201 (phuuk 5, 6, 7). Of these two dates, only 1201, however, fits with the name of the Cyclical Year |pii kaḍ "gai| mentioned in the colophons. A thorough check on the orthography could perhaps reveal some clues about the factual age of the copy. Meanwhile, the later date is given the credit as the more probable one. According to CÆDÈS (ibid.) there is a printed edition in Central Thai script of the Pāli text — represented by various manuscripts kept at the libraries of Paris, Bangkok, etc. — of the *Mahā-Sivijayajātaka* (published in Bangkok, Dharmabhakti Press).

29. PARAMATṬHAVIBHŪSĀNĪ

Roll 8, 144". Dc no 0239, ms no 704. 12 phuuk, 5 lines. Incomplete (?). CS 1223 = AD1861. Wat Chang Kham (NT /wāt cáṅ kám/). Amphoe Muang, Nan.

Begins:

namo tassa. karuṇā vissasatte sapaññāyassa mahesino ñeyyadhammesu sabbesu pavittittha yathā ruci|la|tassa pāde namassitvā sammaddhassa (read: sambuddhassa) sirimatto saddhamma[2]ñc' assapuretvā katvā ssaṅghassa sañcalinti. iti h' idaṃ vihitam kiṃ atthaṃ vihitanti ...

Ends: phuuk 12, p 22 (difficult to read on the microfilm)

Colophons.

(1) phuuk 1, Front Cover Folio (preceded by p 1, 3, 5 etc.)

|paalīi paramatṭhawibhuṣanīi (*Paramatṭhavibhūsanī*) phuuk₄ "ton dañ muuar₃ mii 12 phuuk₂" lāā "hnaa dhap "glau tuua paalīi p° phuuk₂" "ton lāā phuuk₃" "ton waḍ huua faay" rikkhitta "gaam juu mahaajiiwiḍ lāā-naa|

(on left margin:)|p° phuuk₄ "ton akkhara "tañ [k]a roḍḍ₃ khā |

/baalii p ... phūuk tōn taṅ muan mii sip sōṅ phūuk lee nāa thāp kāv tūa baalii p ... phūuk tōn lee phūuk tōn wāt hūa fāaj līkkhitta? kām cuu mahāaciiwīt lee naa/

(on left margin:)/p... phūuk tōn ?akkhala? tāṅ ka? lôṭ khāa/

Translation.

[The] Pāli [text of the] P°, first phuuk. Altogether there are 12 phuuk.- Front Cover Folio of the Pāli text of P°, first phuuk.- The first phuuk was written by [a monk or a novice from] Waḍ Huua Faay in support of [the meritorious efforts pursued by] the "Lord of Life".*

* This and other similar mentions in the colophons of **29** and **30** refer to Anantaworariththidet who ruled over Nan from AD 1855 to 1893. (For more details, see Remarks to **30**, below).

(On left margin:) P°, first phuuk; from *akṣara ka* to *akṣara khā*

(2) phuuk 2, p 38 = *kra* (!) v, line 1b-3a

|paripuṇṇa "lāāw° yaam koṇṇ₃ lāān (?) lāā tuua "khaa 'jūū° (written: ji) hnaa" abhijaiy" hnii ruk₂ müüa₃n "bāā maa 'yuu kap gruu p{r}aa "cau waṣ "paan "kāām° waṣ "paan noḍk₄ "gaam juu gruu p{r}aa "cau "waiy "gaam juu" saasnaa (written: snaa) 5 ban bhā waṣ[s]aa 'klāā "khaa lāā dhamm somḍe₃h brā "cau jii₄wiṣ lāā[3] ḍii-hlii dō|

/palīpūnnā? léew ñaam kṣṇṇ leeg(?) lee tūa khāa cāw nāan ?apphīcaj nī
lūk mwaṇ pēe maa jūu kap khuu baa cāw wāt bāan kēem wāt bāan nōk
kám cuu khuu baa cāw wāj kám cuu sāsanāa hāa pan phā? wātsāa kēe
khāa lee tham sōmdet phā cāw ciwīt lee dii lī tō?/

Translation.

Accomplished at the time of the sunset drum. My name is Hnaan Abhijaiy. I came over from Müüan 'Bāa to stay with the Venerable Gruu Paa "Cau at Waḍ "Paan "Kāam, a rural monastery, wishing to help the Venerable Gruu Paa "Cau supporting [Buddha's] Teachings throughout five thousand years.- A Dhamma manuscript made with the support of His Majesty the Lord of Life.

(3) phuuk 7, p 39, line 2

[cu]ḷabaddasakkaraaja(!) "ḍai 1223 tuua plii "ruuañ" "rau₁₀ diiuar, 4
huulaa ḡḡk₄ 12 'gaam meen [wan] 4 daiy kaṣ "gaiy yaam lāan rū₁₀kt₂ [?] pāripuṇṇa "lāaw" yaam "nan lāā [2] 'pa| dhammajñāsuttinaṃ vatta me
dinaṃ nibbānaṃ paramaṃ sukkaṃ nicaṃ dhuvaṃ dhuvaṃ paañ(!)
'müüa, 'yuu saṭṭhi[t] saamlaan waḍ loḡñ müüa,ñ buua wan "nan lāā
saadhu "cau jeeyyaaseen lāā|

/cūnlāpāttā?sakkalaacā? ḍāj pan sṣṇṇ lōḇ saaw sām tūa pī lūaṇ lāw
ḍuan sīi hūulaa ḡḡk sip sṣṇṇ khām meṇ [wan] sīi taj kat káj ñaam
leeg lūek [?] palīpūnnā? léew ñaam nān lee ... pāṇ mēa jūu satthit
sām laan wāt loḇ mwaṇ pua wan nān lee sāathū? cāw cajiñāsēen lee/

Translation.

CS 1223 - Year of the Cock, in the 4th lunar month, on the 12th day of the waxing moon, on the 4th day [according to the] Mon [tradition, called] [kaḍ "gai| [in the] Dai [tradition], at the time of the sunset [drum], at *ḡkṣa* [?], accomplished in this very moment. [Written] while I stayed happily at Waḍ Loḡñ, Müüan Buua, on that very day. [Written by]

the Venerable Jeeyyaaseen.*

* (Pāli Name: *Jayasena*).

(4) phuuk 8, p 32 = 16 v, line 2b-4c

[pāripuṇṇa "lāaw" {yaam} yaam thāā [?] 'kāā" "khāa lāā cu]asakkaraaja
"ḍai 1223 tuua plii kaḍ "rau 'kāā" "khāa lāā kattiyos(!) bhikkhu "ḍai
khiiar, dhamm phuuk, "nii" "waiy "hüü" peen prācai bai "hnaa[3] giüü
müüa "faa" lāā nibbaan 'kāā" "khāa 'dāā dii-hlii lāā "khāa khiiar,
"gaam" juu yañ "cau mahaajiiwiḍ lāā "khāa khiiar, "sañ 'müüa, 'yuu
meetāa sa[d]dhaa "paan "kāām wiiañ, buua waṭ peensakaḍ wan "nan
lāā na sobhati 'gḡ'-'pḡ' duu ñaam hñai lāā du "cau brā naay ton ḍai
'aan" 'gḡ 'gḡḡ' biccā[4]raṇāa duu 'thii' dō, bḡḡ 'yaa' ti₂ tuua "khāa 'ḍāā"
dō, "khāa 'pḡ' 'jaan' "lāām" 'pḡ peen "mai peen tuua hñai lāā du "paan
nḡḡk₄ man 'pḡ' 'jaan' lāā arahantāmagāññāṇaṃ nicaṃ dhuvaṃ dhuvaṃ
"dāā dii-hlii lāā dhamm "cau mahaajiiwiṭ lāā 'nōḡ, naay 'dii" "hwai|

/palīpūnnā? léew ñaam thēe [?] kēe khāa lee cūnlāsakkalaacā? ḍāj pan
sṣṇṇ lōḇ saaw sām tūa pī kat lāw kēe khāa lee kattiyōñōt phīkkhu? ḍāj
khāan tham phuuk nī wāj hūu pēn phatcāj paj nāa[3] kuu mua fāa lē?
nīppaan kēe khāa tēe dii lī khāa khāan kām juu ñaṇ cāw mahāciwīt
lee khāa khāan sāṇ mēa jūu mēettāa satthaa bāan kēem wiaṇ pua wāt
beṇsakat wan nān lee nā? sōphāti? kō bō duu ṇaam nāj lee tū? cāw
phā? naaj tōn ḍaj ḡāan kō kōj pītcalanaa duu thii tō? pḡḡ jāa ti? tūa khāa
dēe tō? khāa bō cāṇ tēem bō pēn māj pēn tūa nāj lee tū? bāan nōk man
bō cāṇ lee ḡalāhāntāa mākkāñāanaṇ nītcāṇ thūwaṇ thūwaṇ tēe dii lī lee
tham cāw mahāciwīt lee nēo naaj tīi wāj/

Translation.

Accomplished at the time of the [forenoon?] horn. CS 1223 - Year of the Cock. Kattiyos-Bhikkhu* wrote this phuuk as a contribution to future results, i.e. my ascension to the heavenly worlds, and Nibbāna; oh, may this wish come true! I wrote this in support of [the meritorious efforts pursued by] His Majesty the Lord of Life. I did the writing while I stayed, spreading Loving-Kindness among the lay community of [the village

called] "Paan "Kääm, in Wiiañ Buua, at Waḍ Peeñsakaḍ, on that very day.- [My writing] does not look beautiful at all. Whoever will read this, may he be a monk or a novice, should use thorough consideration; do not put blame on me, for I cannot write well, my characters do not take the shape of vowels and consonants. Village monks just don't have the skill. - May I [by virtue of the merit gained through writing this manuscript] attain the knowledge of the way leading to Arahantship; oh, may this wish come true, indeed! - A Dhamma manuscript [written at the behest] of His Majesty the Lord of Life, dear respected readers!

* < P Kittiyasa?

(5) phuuk 11, p 44 = *khai* v, line 3b - p 45, line 3c

[sraḍe₃h "lääw° yaam 7 'kää "khaa güü 'waa° yaam 'diiañ₄ wan jariñ ciñ (!) "ḍuuay teeja₃ naa pur₃ an "khaa "ḍai[4] khiiar₃ dhamm phuuk₄ "nii₄ khq̄ "hüü" "ḍai thoñ wiiañ₄ "kääw yq̄ḍ, neerabbaan an 'p̄q̄ "ruu" "thau 'p̄q̄ "ruu° taay sak 'ḍüüa, "ḍää ḍii-hlii prakaan 1 khq̄ "hüü" mii pryaa pññaa "ruu° hlwak₃ swak swaaḍ aḍ "ruu" "kää peessnaa pañhaa an" yaak lää aḍ[45.1] "hüü" "ruu° dhamm brā buddha "cau 8 'hmüür, 4 ban khan "nan" 'cuñ₃ cak₄ mii 'diiañ "ḍää° ḍii-hlii 'ḍää dö₃[2] cuḷasakkaraaja "ḍai 1223 tuua plii "ruuañ₃ "rau peen pii₃ yaacaadhi[ka]maaḍ meen wan 4 dai pöök "caiy ḍüüa₃n 9 ḍuṭṭiya {'p̄q̄°?} hon q̄q̄k₄ 'gaam 1 boodhisammaṇeen likkhitta lää 'müüa, 'yuu meettaa saddhaa[3] guu paa riia(n) müüa₃n gwaan wan "nan "kii(!) lää khiiar₃ "gaam juu "cau mahaajiiwiḍ ton sa-hwöy müüa₃n nandapurii, nagq̄q̄r, ton "thuar₃ 5 lää "cau höy|

/saladet léew ñaam cet kèe khāa kuw wāa ñaam tīaṅ wan caliṅ cīṅ dōj tēecā? naa bun ?an khāa ḍāṅ khīan tham phūuk nī khōō hūw ḍāṅ thōṅ wiaṅ kēew ñōt neelāppaan ?an bō lūu thāw bō lūu tāaj sak tēa tēe dii lī phakāan nūṅ khōō hūw mii phāññāa pāññāa lūu lwak swak swāat ?āat lūu kēe petsanāa pāñhāa ?an ñāak lē? ?āat[45.1] hūw lūu tham phā? pūthā cāw pēt mēun sī pan khān nān cūṅ cak mii tīaṅ tēe dii lī dēe tō? [2] cūñlāsakkalaacā? ḍāṅ pan sōṅ lōṅ saaw sām tūa pīi lūaṅ lāw pēn pīi ñaacaathi[ka]māat meṅ wan sī taj pēək cāṅ ḍuan kāw tūtiñā? {bō?}

hōon ?ōk khām nūṅ poothi?sāmmāneen līkkhitta? lēe mūa jūu mēettāa sathaa[3] khuu baa liaṅ (?) muaṅ khwaṅ wan nān kīi (?) lēe khīan kām cuu cāw mahāciwīt tōñ sawōṅ muaṅ nantā?pulii nākoṅ tōñ thūan hāa lēe cāw hōṅ/

Translation.

Accomplished at the time of the 7th watch, that is, at noon, exactly.* May I, by virtue of the merit acquired by writing this manuscript, reach the splendid City of Nibbāna, the peak [of Happiness] where age and death are unknown for ever. Furthermore, I should like [in my future lives] to be bestowed with intelligence, wisdom, and acuteness of mind so that I may know how to solve riddles and answer difficult questions, and will be able to know all the 84,000 khandhas of Lord Buddha's Teachings - oh, may this wish come true! [2] CS 1223 - Year of the Cock, which happens to be a year with a supplementary month, on the 4th day [according to the] Mon [tradition, called] [pöök "cai] [in the] Dai [tradition], in the 9th [lunar] month — the second one** — on the 1st day of the waxing moon. - Written by Boodhi-Sammaṇeen (*Bodhi-Sāmaṇera*), while he stayed, spreading Loving-Kindness among the lay community, with the Venerable Gruu Paa Riiañ (?) in Müüañ Gwaan, on that very day.- Written in support of [the meritorious efforts pursued by] His Majesty the Fifth Lord of Life*** who reigns over Müüañ Nandapurii!

* Counting from 6 a.m. (as is done also in Laos), one would have expected the 4th, not the 7th 'watch' (|yaam|) to be mentioned as equivalent with noon time. Cf. PHETSARAT 1959:99.

** P *adhikamāsa* ; cf. *ibid.*, p. 102.

*** See Remarks to 30, below.

(6) phuuk 12, p 22, line 3a-c

[sakkabḍa "ḍai 1223 tuua plii, "ruuañ, "rau ḍüüa₃n 11 hooraa q̄q̄k₄ 4 (?) 'gaam meen wan 1 daiy koṭ san yaam wan 'diiañ, paripuṇṇa lää|

/sakkaptā? dāj pan sōṅ lōṅ saaw sām tūa pīi lūaṅ lāw dhan sip ʔet
hōolaa ʔōk sīi (?) khām meṅ wan nṅ taj kot sǎn ñaam wan tīaṅ
palīpunnā? lee/

Translation.

CS 1223 - Year of the Cock, in the 11th lunar month; completed on the
4th day of the waxing moon, on the 1st day [according to the] Mon
[tradition, called] [koḍ san] [in the] Dai [tradition], at noon-time.

(For Remarks, see no. 30)

30. PARAMATTHAVIBHŪSANĪ

Roll 8, 155". Dc no 0240, ms no. 1306. 12 phuuk, 5 lines. Incomplete (?).
CS 1231 = AD 1869. Wat Chang Kham (NT /wāt cáṅ kám/). Amphoe
Muang, Nan.

Begins:

namo tass' atthu. karuṇā vissasatte supaññāyassa mahesino
ñeyyadhammesu sabbesu pavattittha yathā rucitassa pāde namasitvā
sambuddhassa sirimato sadhammañc' a[2][s]apuretvā katvā saṅghassa
cañ(c)alinti. iti h' idaṃ vihitam kim atthaṃ vihitanti ...

Ends: phuuk 12, p 23, line 2b-3c

ime dhammā nivarāṇavippayuttā nideso dissati 'ti [3] katvā
orambhāgiyuddhamhāgiyabhāvena (!) samagahitā ricchanā
orambhā(giyuddhā)nivarāṇā gocchakaṃ (!)

Colophons.

(1) phuuk 2, p 34 = 17 v, line 4b-5

|srāḍeḍ "lāw" wan 7 yaam {t}thāa cak "klai 'dīaṇ" na sobhati 'gō'-'pō'
ñaam lāa 'gōṇy" yāñ" bai ñaam 'yūia,ñ" dhamm, dō tuua 'gō'-'pō' smōō
kan [5] kusla "khaa "ḍai "lāam dhamm phuuk, "nīi" khōḍ "hūū" mīi phlā
anisoñ(!) maak, hlaay "dāa dō "lāam 'mūia, gūū { 'mūia, wan }

'phōḍ' 'pō' [han] sak gaay heetu 'waa con "ḍuay dhamm, (!) naa lāa
"lāam 'mūia, wan 'pō' "ḍai lāa 'dīi" "hwai hōy"|

/saladet léew wan cet ñaam thee cak kāj tīaṅ nā? sōphāti? kō bō ṇaam
lee kōj ñeeṅ paj tām ñūaṅ tham tē? tūa kō bō samō kǎn [5] kutsala?
khāa dāj tēem tham phūuk nīi khōḍ hūū mīi phala? ʔaanīsōṅ mâak lāj
tē tē? tēem mūa khuan phōḍ bō [hǎn] sak kaaj hēt wāa cōn dōj tham
naa lee tēem mūa wan bō dāj lee tīi wāj hōy/

Translation.

Completed on the seventh day [according to the Mon tradition], at the
time of the forenoon horn.- My handwriting is not beautiful. So you
should look very carefully by adhering to the meaning of the Dhamma
[text]. The characters are uneven. [5] May the good deed I accomplished
by writing this phuuk bear ample fruit! I did the writing at night-time
and therefore could not see well, because during the day I had to do my
farmer's work; that is why I could not write at day-time, respected reader.

(2) phuuk 5, p 35, line 5c - p 36, line 2

|paripuṇṇa "lāw" yaam kōṇ, ñaay[36.1] (not readable on the
microfilm)[2] lāa bhāri,yaa raajapuṭṭaaputtīi "cau₁₀ ju ton 'yuu paḍanta
'pō'
'jaan" "lāam tuua paalīi (...)|

/palīpunnā? léew ñaam kōṅ ṇaaj (...) lē? phālīñāa laacāputtāaputtīi cāw
cū? tōn jūu paḍanta? bō cāṅ tēem tūa baalīi (...)/

Translation.

Completed at the time of the morning drum (...) [2] and [by his] spouse,
as well as his Royal sons and daughters. - Living out in the countryside, I
lack the skill of writing.- The Pāli text [of the P°?] ...

(3) phuuk 7, p 38, line 5b

[cu]ṣaṣakkaraaja "ḍai 1231 tuua plii kaḍ "sai "ḍai (...) 'jüü°-'waa°
paramatthawi₂bhuu₄sanii₂ jootaka kap somḍe₃h {kap} "cau
maḥaajiiwiḍ blōḡ 'cuñ° peen phla ḍii-hlii nicaṃ dhuvaṃ dhuvaṃ]

/cūñlāsakkalaacā? ḍāj pan sōḡ lōḡ sāam sip ?et tūa pīi kat sāj ḍāj (...)
cūw wāa palāmāttha?wīphuusanii cootaka? kap sōmdet mahāaciiwīt pōḡ
cūḡ pēn phala? ḍii līi nītcāḡ thūwaḡ thūwaḡ/

Translation.

CS 1231 - Year of the Snake (...) named P°, in support of [the meritorious
efforts pursued by] His Majesty the Lord of Life. May [this pious deed of
mine] bear excellent fruit for ever and ever!

(4) phuuk 9, p 44, line 1b-2c

[sraḍe₃h "lāāw° yaam thāa cak₄ "klai° 'ḍiian° piian₄ (?) kin 'ḍoḡñ₃-'ḍiian°
'kāa "khaa "nōḡy "lāām mā gūūn bai nak lāā biccaṇaṇaa au dō tuua
"hyḡḡ teem dhii sakhaaḍ "ḍai [2] 1230(!) tuua plii (kaḍ) "sai° ḍūūar₃
10 ḡḡk₄ 12 'gaam 'braam° 'waa "ḍai wan 2 'kāa "khaa hnaar indasḡḡr₃
"lāām° tuua 'pḡ° smōḡ kan siia "lāāw° "lāām "gaam juu som(baan) "cau₆
maḥaajiiwiḍ 'daan° "hūū° "kāa° 'gaa müü "lāām "piī₃ 1 jalāā]

/saladet léew ñaam thēe cak kāj tīaḡ piaḡ (?) kīn tōḡ tīaḡ kēe khāa nōḡ
tēem mā khuun paj nāk lee pītcalanaa ?aw tō? tūa nōḡ tēm thii sakhaat
ḍāj [2] pan sōḡ lōḡ sāam sip tūa pīi kat sāj ḍuan sip ?ḡḡk sip
sōḡ khām phām wāa ḍāj wan sōḡ kēe khāa lee nāan ?intā?sōḡn tēem
tūa bō samāḡ kān sīa léew tēem kām cuu sōmpaan cāw mahāaciiwīt
tāan hūū kēe kaa muu tēem bīi nūḡ calee/

Translation.

Accomplished at the time of the forenoon horn, right in time for lunch. A
lot was written at night-time; so make use of your own consideration! The
characters are badly contracted.- CS 1230 (!) Year of the Snake, in the
10th [lunar] month, on the 12th day of the waxing moon, corresponding
to the 2nd day [of the Mon tradition]. Written by Hnaan Indasḡḡr. The
characters have become increasingly uneven. Written in support of the

merit [accumulated by] His Majesty the Lord of Life. He provided the
remuneration of one ["piī]* for the writing.

- * ["piī] (/bīi/): an ancient money unit equivalent to 12 satang (100
satang = 1 Baht), according to information provided by Acharn Indr
Suchai (/ʔin suʔcǎj/), Chiang Rai, for the forthcoming Northern
Thai–Central Thai Dictionary presently being compiled by Professor
Dr. Udom Roongruangsri.

(5) phuuk 10, p 33, line 5b-c

[paṛipuṇ[ṇ]a "lāāw° yaam kḡḡñ₃ ṇaay "khaa "nōḡy° lāā naama
'jüü°-'waa° bhyaa maṅḡlasilaa "hnōḡ₂ "ḍai "lāām "gaam juu sombaan
somḍe₃h "cau° maḥaajiiwiḍ 'daan° "ḍai "kāa° 'gaa° müü "lāām "piī₃ 1
[34.1] iminā dhammarikkhattadānaṃ attano yatthā bhavē jāto ca
mātāpitā sambandha sahayati kuru uppaṣāyā ca ti ehi bhikkhu vasaṃ
padaṃ antamano ca(..)tta sassane ariyametteyyasantike ānāgate k[ā]le
attabhavē[2] kāyajivhā sotāgandhanā saddhā rammā piyāmanusassadda
manorammā vatthā jāta rū[pa] suvaṇṇaherañña bahu honti pacupānā
anāgate pacupanne attāyanaṃ mayaṃ evaṃ nicaṃ dhuvaṃ dhuvaṃ
'kāa[3] me 'hāān "khaa dō]

/palipūnnā? léew ñaam kōḡḡ ḡaaj khāa nōḡ lee naamā? cūw wāa phaṇāa
maṅḡkālā?silaa nōḡ ḍāj tēem kām cuu sōmpaan sōmdet cāw mahāaciiwīt
tāan ḍāj kēe kaa muu tēem bīi nūḡ kēe mee hēḡ khāa lee/

Translation.

Accomplished at the time of the morning drum. My name is Bhyaa
Maṅgalasilaa. I wrote this in support of the merit [being accumulated by]
His Majesty, the Lord of Life. He provided the remuneration of one ["piī]
for the writing.

(6) phuuk 11, Front Cover Folio, no no., preceded by p 37

["hnaa dapp₂ "glau paalīi paramatthawibhuusanii phuuk₄ 11 lāā sāan

raajjasompaṣ müüaṇ, hrin 'haan' 'ḍaar "tai"(!) khiiar₃[2] braṇ nagḡoṛ,
müüaṇ, 'naan lāā "cau hōöy|

/nāa tãp káw baalii palāmāttha?wīphuusanii phūuk sip ?et sēen
lāatcāsōmbat mwaṇ hīn hāaṇ ḍaan tāj khīan phā? nākōon mwaṇ nāan lēe
cāw hōəj/

Translation.

Front Cover Folio of the Pāli text of the P^o, phuuk 11. Written by Sāan
Raajjasompat, [living in] Müüaṇ Hin 'Haaṇ, to the South of Müüaṇ
'Naan, my dear!

(7) phuuk 11, p 38, line 4b-5

|cuḷasakka "ḍai 1231 tuua plii kaḍ "sai ḍūūar, 12 "khūn 14 'gaam
'braam' 'waa' "ḍai wan 1 "khaa "ḍai "tāām[5] dhamm phuuk, "nii"
"gaam hnur, sombaar "cau, mahaajiiwiṣ nagḡoṛ, müüaṇ, 'naan' wan
"nan lāā 'ḍaan' "ḍai "klāā 'gaa klaamḍe,ṣ müü "pii, 1 lāā sāan raajjasompat
khiiar, lāā|

/cūnlāsakka? ḍāj pan sōṇṇ lōṇ sāam sip ?et tūa pīi kat sāj ḍuan sip sōṇṇ
khūn sip sīi khām phām wāa ḍāj wan nūṇ khāa ḍāj tēem[5] tham
phūuk nīi kām nūn sōmpaan cāw mahāaciiwīt nākōon mwaṇ nāan wan
nān lēe tāan ḍāj kēe kaa kāmdeṭ mwaṇ bīi nūṇ lēe sēen lāatcāsōmbat
khīan lēe/

Translation.

CS 1231 - Year of the Snake, in the 12th [lunar] month, on the 14th day
of the waxing moon, corresponding to the first day [of the Mon tradition].
I wrote this phuuk in support of the merit [accumulated by] His Majesty
the Lord of Life of Müüaṇ 'Naan, on that very day. His Majesty provided
a remuneration of one ["pii] for writing.- Written by Sāan Raajjasompat.

(8) phuuk 12, p 23, line 3c-4

|sāan rattana "tāām "gaam juu sombaar[4] "cau mahaajiiwiṣ müüaṇ,
nandapulii braṇ nagḡoṛ, müüaṇ, "hnaan(!) lāā "cau" naay hōöy "khaa
"nōṇy 'yuu' "paan (...)| [not readable on the microfilm].

/sēen lāttanā? tēem kām cuu sōmpaan cāw mahāaciiwīt mwaṇ nantāpulii
phā? nākōon mwaṇ nāan lēe cāw naaj hōəj khāa nōṇṇ jūu bāan (...)

Translation.

Written by Sāan Rattana in support of the merit [accumulated by] His
Majesty the Lord of Life of Müüaṇ Nandapurii Bra Nagḡoṛ Müüaṇ
'Naan.- I am living in the village of (...).

Remarks.

The appellation "Lord of Life" etc., repeatedly mentioned in the colophons,
refers to Anantaworariththidet who reigned over the Siamese vassal state
of Nan from AD 1855 to AD 1893. The appellation "Fifth" Lord of Life
as found in 29 (5) is not clear; in the line of Rulers over
Müüaṇ 'Naan since the founding of Bangkok as the new capital of Siam in
1782, Anantaworariththidet (previous name "Anantayot") would be the
seventh. Perhaps "Fifth Lord of Life" might refer to the fact that he was,
according to an indication given in Phraya Prachakitkoracak's
"Phongsawadan Yonok", the fifth child of Aththawarapanyo (r. 1786–
1810), the first great monarch of Nan since the foundation of the Chakri
Dynasty who, in 1788, went to Bangkok to offer his allegiance to King
Rama I (r. 1782–1809); cf. SI SAM-ANG in: KROM SILPAKORN [ed.]
1987:58–9;70, and PRACHAKITKORACAK 3.1961:584. This ruler is known
as a fervent supporter of Buddhism and the revival of the literary tradition
of Lan Na. He is known to have pursued, and financed, no less than seven
huge manuscript copying campaigns in his home territory, the last one, in
1886, amounting to 38 bundles comprising altogether 292 phuuk (cf.
KROM SILPAKORN [ed.] 1974:21) and must be regarded as one of the great
rebuilders of Lan Na culture and literature in the 19th century, alongside
the Venerable Gruu Paa Kañcana of Müüaṇ 'Bräa, by whose successful
efforts he may have been inspired. The "Nan Chronicle", a history of Nan
up to the reign of King Chulalongkorn in an English translation, is
published in: WYATT [ED.] (1966). The *Paramatthavibhūsanī* is another

text which had been previously unheard of; there is no mention of such a work in Pāli and Buddhist studies up to the present.

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C. Texts and Authors

(No. in this article, date)

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Aggavaṃsa, s. SADDANĪTI

Ariyavaṃsa, s. MAṆIPADĪPA

Bodhirāṃsi, s. BUDDHASIHIṄGA-NIDĀNA ; CĀMADEVIVAṆSA
BUDDHASIHIṄGA-NIDĀNA 24 (AD 1837)

CAKKAVĀḬADĪPANĪ 15 (AD 1833) same place; 16 (AD 1869)

CĀMADEVIVAṆSA 17 (AD 1833); 18 (1842)

DHAMMAPADA-AṬṬHAKATHĀ 01 (1521); 02 (n.d.; 16th c.?)

DĪGHANIKĀYA: Sāmaññaphalasuttaṃ 11 (n.d.; 16th c.?)

DĪPANĪ MAHĀVESSANTARA, s. JĀTAKA: Vessantaradīpanī

JĀTAKA: Mahosathajāta 03 (n.d.; 16/17th c.?)

JĀTAKA: Paṇṇāsanipāta 05 (AD 1550)

JĀTAKA: Sattatinipāta 07 (AD 1550)

JĀTAKA: Tīṇsanipāta 06 (AD 1514)

JĀTAKA: Vessantaradīpanī 19 (AD 1836)

JĀTAKA: Vessantarajāta-Aṭṭhakathā 14 (AD 1578)

JĀTAKA: Vessantarajāta-Aṭṭhavaṇṇanā-ṭīkā 13 (AD 1578)

LOKADĪPA (LOKADĪPAKASĀRA) 20 (1581); 21 (AD 1836)

LOKASANṬHĀNA 22 (AD 1836)

MAHĀ-SIVIJAYAJĀTAKA, s. SIVIJAYAPANHA

MAṆIPADĪPA 23 (AD 1833)

MILINDAPANHA 04 (AD 1495)

Nava-Medhamkara, s. LOKADĪPA

PARAMATṬHAVIBHŪSANĪ 29 (AD 1861); 30 (AD 1869)

PAṬṬHĀNA-MAHĀPAKARAṆA-AṬṬHAKATHĀ 09 (AD 1550)

SADDANĪTI 12 (AD 1591)

SAMYUTTANIKĀYA: Sagāthavagga 08 (AD 1549)

Saṅgharakkhita, s. VUTTODAYA

Sirimaṅgala, s. CAKKAVĀḬADĪPANĪ and JĀTAKA: Vessantaradīpanī

SIVIJAYAPANHA (MAHĀ-SIVIJAYAJĀTAKA) 27 (1580);

28 (AD 1759)

ṬĪKĀ MAHĀ-VESSANTARA, s. JĀTAKA: Vessantarajāta-

Aṭṭhavaṇṇanā-ṭīkā

VAṆSAMĀLINĪ 25 (AD 1836)

VUTTODAYA 26 (AD 1874)

D. Donors, Scribes, and Other Persons Mentioned in the Colophons

Aananda, "Cau [spp] 27 (AD 1580) (1) phuuk 1, cover folio

Abhijaiy, Hnaan [scr] 29 (AD 1861) (2) phuuk 2

Aḍḍha-Rassabhikkhu [scr] 24 (AD 1837) (2) cover folio

Anantaṛaya Raajaadhiraaj "Cau, Somḍecc Mahaaraaj, s. "Cau

Mahaayassaraajaa

Anantaworariththidet (Ruler of Nan), s. "Cau Anantaṇṇariddhiḍeej

Ariya-Bhikkhu [scr] 16 (AD 1869) (6) phuuk 8

Bhyaa ... : a title preceding the name proper; s. under the following word

Bindaa-Bhikkhu [scr] 16 (AD 1869) (3) phuuk 5

Boodhi-Sammaṇeer [scr] 29 (AD 1861) (5) phuuk 11

Bra Mahaaswaamii "Cau [Waḍ] Ḍoḍḍ Jai [spp] 27 (AD 1580) (2)

phuuk 1

Bra Mahaaswaamii "Cau [Waḍ] Raajamondiiian [spp] 27 (AD 1580)

(2) phuuk 1

Bra Mahaatheera "Cau Kañcana Araññawaasii [spp], s. Kañcana ...

Buua Gaṃṃ 'Taañ Müüaṇ, Mahaa-Upaasaka [spp, don] 06 (AD 1514)

Front and Back Cover Folio

Candamoolii Srii Saddhammakitti, s. Mahaa-Aggasaamii "Cau ...

Candamuulii ... s. Mahaa-Aggasaamii "Cau ...

"Cau Anantawarariddhiideej (Ruler of Müüaṇ 'Naan; r. 1853-93)

16 (AD 1869) (2) phuuk 2: Mahaaraaj; (7) phuuk 9
Mahaaraaja Müüaṇ 'Naan 29 (AD 1861) (1) phuuk 1:
Mahaajiiwiḍ; (2) phuuk 2: Somḍejh Bra "Cau Jiiwiṣ (4)
phuuk 8, (5) phuuk 11, 30 (AD 1869) (4) phuuk 9, (7)
phuuk 11, (8) phuuk 12: "Cau Mahaajiiwiḍ 30 (AD 1869) (2)
phuuk 5: (unreadable on the microfilm); (3) phuuk 7, (5)
phuuk 10: Somḍejh "Cau Mahaajiiwiḍ

"Cau 'Hmüün Liap Sään {Gaṃṃ} Daa, s. {Gaṃṃ} Daa, Sään ...

"Cau Mahaayassaraajaa (Ruler of Müüaṇ 'Naan; 1825-35)

15 (AD 1833) (1) "mai hlaap, 23 (AD 1833) (1) "mai hlaap:
Mahaaraaj "Cau Müüaṇ 'Naan; (2) ('Bḡḡ Qḡḡ) Mahaaraaj
15 (4) phuuk 1, front cover folio v: Somḍech Mahaaraaj
Müüaṇ 'Naan ; (10) phuuk 9, front cover folio: Somḍecc
Mahaaraaj Anantarraya Raajaadhiraaj "Cau; (11) phuuk 9,
preceded by p 45: Somḍecc Parammapḡbbitt Sihaa Anantarraya
Raajaadhiraas "Cau (12) phuuk 10, 3rd cover folio: Somḍecc
Parammapḡbbitt Anantarraya Raajaadhiraas "Cau

"Cau Mahaajiiwiḍ, s. "Cau Anantawarariddhiideej

"Cau Müüaṇ 'Brää [spp] 19 (AD 1836) (1) "mai hlaap, 21 (AD 1836)

(1) "mai hlaap, 25 (AD 1836) (1) "mai hlaap : "Cau Müüaṇ
'Brää 23 (AD 1833) (1) "mai hlaap: Mahaaraaj "Cau Müüaṇ
'Brää

"Cau Müüaṇ Hluuaṇ Bra Paaṇ, s. King of Luang Prabang

"Cau Raajjawoṇ Müüaṇ Hluuaṇ Bra Paaṇ, Prince of Luang Prabang [spp]

19 (AD 1836) (1) "mai hlaap: "Cau Raajjawoṇ (2) phuuk 1,
preceded by p 49: Raajjawoṇ (4) phuuk 11:
Pḡrommaseetḡhakkhattiya Suriya Bra Raajjawoṇsaa Bra Mahaa
Uttama Oorassaa Raajaadhiraas" "Cau; 21 (AD 1836) (1)
"mai hlaap: "Cau Raajjawoṇ (3) phuuk 1, preceded by p 46:
Raajjawoṇ 22 (AD 1836) (3) phuuk 1, p 1 = 19 (4) (4) phuuk
1, Back Cover Folio, preceded by p 50: Raajjawoṇ 25 (AD

1836) (1) "mai hlaap and colophon at the end of phuuk 10:

"Cau Raajjawoṇ

Ciiam, Upaasikaa, 'Mää [spp,don] 09 (AD 1550) (2) back cover, v

Deebin, Hnaan [scr] 17 (AD 1833) (7) phuuk 3

Dhammajaiy-Bhikkhu [scr] 16 (AD 1869) (2) phuuk 4

Ḍḡḡr Jai, s. Bra Mahaaswaamii "Cau [Waḍ] Ḍḡḡr Jai

{Gaṃṃ} Baa, Naaṇ (wife of 'Hmüün "Nḡḡy Traa) [don] 08 (AD 1549)

(2) phuuk 3, front cover folio; (5) phuuk 3, last folio;

(6) phuuk 4, front cover folio, v

{Gaṃṃ} Daa, Sään, "Cau 'Hmüün Liap [spp, don] 20 (AD 1582)

(4) phuuk 12

Gaṃṃ Tan Suwaṇṇaraajakalyaa, Naaṇ, late Princess of Luang Prabang

19 (AD 1836) (4) phuuk 11; 22 (AD 1836) (3) phuuk 1, p 1

Gruu Paa ("Cau) Kaṇcana Arañṇawaasii, s. Kaṇcana Arañṇawaasii

'Hmüün Liap, "Cau, s. {Gaṃṃ} Daa, Sään [spp, don]

'Hmüün Nḡḡy Traa, s. {Gaṃṃ} Baa, Naaṇ [don]

Hnaan ... s. under the following word

Indasḡḡr, Hnaan [scr] 30 (AD 1869) (4) phuuk 9

[Jayanāma-Bhikkhu], s. Jeeyyanaam-Bhikkhu

[Jayasena-Bhikkhu], s. Jeeyyaseen-Bhikkhu

Jeeyyanaam-Bhikkhu (< Pāli: Jayanāma) [scr] 23 (AD 1833)

(6) phuuk 5

Jeeyyaseen-Bhikkhu (< Pāli: Jayasena) [scr] 29 (AD 1861) (3) phuuk 7

Juaṇja (?), Nak Puṇ [scr] 10 (n.d.; 16th c.), front cover folio, r

Kääw, Naaṇ (wife of Naay Puṇ Waḍhana) [spp, don] 20 (AD 1582) (1)

phuuk 1, (2) phuuk 2, (3) phuuk 12, preceded by p 56; (4)

ib., p 56: Kammaraanan (= Kamalaananda?)

[Kamalaananda?], s. "Kääw, Naaṇ [spp, don]

Kammaraanan, s. "Kääw, Naaṇ [spp, don]

Kaṇcana Arañṇawaasii, Gruu Paa "Cau [spp] 15 (AD 1833) (1) "mai

hlaap (4) front cover folio, v; 17 (AD 1833) (1) "mai hlaap

19 (AD 1836) (1) "mai hlaap (2) phuuk 1, preceded by p 49

21 (AD 1836) (1) "mai hlaap (3) phuuk 1, preceded by p 46;

22 (AD 1836) (1) "mai hlaap (4) phuuk 1, back cover folio;

23 (AD 1833) (1) "mai hlaap (4) phuuk 1, front cover folio;

- 24 (AD 1837) (2) cover folio, v: Bra Mahaatheera "Cau ... 25
(AD 1836) (1) "mai hlaap and end of phuuk 10
- Kattiyos-Bhikkhu [scr] 29 (1861) (4) phuuk 8
- Khaaw Srii, Naañ (son[s]/ daughter[s] of) [spp] 12 (AD 1591) (1) phuuk 8, front cover folio, r (2) phuuk 24 (4) phuuk 22 (5) phuuk 8, front cover folio, v; also on phuuk 26, 29, 34-38
- Khamtan Suvannarajakalya, Nang (Princess of Luang Prabang),
s. Gaam Tan Suwannaraajjakalyaa
- Ki, 'Mää ; Kii, 'Mää [spp, don; lay-women of "Paan 'Hmai] 27 (AD 1580) (2) phuuk 1, preceded by p 47
- King of Luang Prabang (Mangthathurat, r. 1817-36)[spp] 19 (AD 1836) (3) phuuk 2, preceding p 1: Pɔrammapubbitt Bra Pen "Cau "Laan "Jaañ; 22 (AD 1836) (1) "mai hlaap: "Cau Müüaṇ Hluuaṇ Bra Paañ; see also 19 (AD 1836) (4).
- Luang Prabang, Ruler of, s. King of Luang Prabang
- 'Mää ... , s. under the following word
- Mahaa-Aggasaamii "Cau Waḍ Candamoolii Srii Saddhammakitti [spp] 12 (AD 1591) (6) phuuk 21 (7) phuuk 32: °muulii; also on phuuk 23, front cover folio
- Mahaajiiwiḍ, see "Cau Anantawṛariddhideej
- Mahaa Ñaṇasamuddamaṅgalameedhaawii "Cau [spp] 10 (n.d.; 16th c.?) (1) front cover folio (3) p 48
- Mahaaraaj "Cau Müüaṇ 'Brää, s. "Cau Müüaṇ 'Brää
- Mahaaraaj ("Cau) Müüaṇ 'Naan, s. "Cau , s. "Cau Mahaayassaraajaa
- Mahaasaṅgharaajaa "Cau [spp] 05 (AD 1550) (2) front cover folio 07 (AD 1550) (1) front cover folio (3) phuuk 3
- Mahaatheen Paa Riiañ(?) Suuñ [spp] 03 (n.d.; 16th/17th c.?)
- Mahaatheen Suuar Prahya [spp, don], s. Suuar Prahya
- Mahaatheera "Cau Kañcana Araññawaasii, s. Kañcana ...
- Mahaa Wajirapañño "Cau [spp] 12 (1591?) (3) phuuk 33, front cover folio, also on phuuk 34-35
- Mahaawan-Bhikkhu (Pāli: Mahāvana-Bh.)[scr] 15 (AD 1833) (6) phuuk 2, preceded by p 50, (7) ibid., preceded by p 49
- Maṅglaṣiilaa, Bhyaa [scr] 30 (AD 1869) (5) phuuk 10
- Mangthathurat, s. King of Luang Prabang

- Müüaṇ 'Brää, Ruler of, s. "Cau Müüaṇ 'Brää
- Müüaṇ Hluuaṇ Bra Paañ, Ruler of, s. King of Luang Prabang
- Müüaṇ 'Naan, Ruler of, s. "Cau Anantawṛariddhideej, s. "Cau Mahaayassaraajaa
- Naañ ... , s. under the following word
- Naarada [-Bhikkhu?] (scr) 28 (AD 1759) (8) phuuk 5
- Naay ... , s. under the following word
- Nak Puñ Juuañja (?), s. Juuañja
- Nan, Ruler of, s. "Cau Anantawṛariddhideej, s. "Cau Mahaayassaraajaa
- Ñaṇasamuddamaṅgalameedhaawii, Mahaa, s. Mahaa Ñaṇa...
- Phrae, Ruler of, s. "Cau Müüaṇ 'Brää
- Prince of Luang Prabang, s. "Cau Raajawoṇ Müüaṇ Hluuaṇ...
- Puñ Waḍhana, Naay; "Kääw, Naañ [spp, don] 20 (AD 1582) (1) phuuk 1, (2) phuuk 2, (3) phuuk 12; also on phuuk 3-11
- Raajamondii, s. Bra Mahaaswaamii "Cau [Waḍ] Raaja...
- Raajasompaṣ, Sään [scr] 30 (1869) (6) phuuk 11
- Raajawoṇ Müüaṇ Hluuaṇ Bra Paañ, s. "Cau Raajawoṇ ...
- Rattana, Sään [scr] 30 (1869) (8) phuuk 12
- Riiañ(?) Suuñ, s. Mahaatheen Paa ...
- Sään ... , (a title preceding the name proper) s. under the following word
- Sanḅharāja, s. Mahaasaṅgharaajaa "Cau
- Sihaa Anantāraya Raajaadhiraas "Cau, Somḍecc (Paramapobbitt), s. "Cau Mahaayassaraajaa
- Siiwijeey-Bhikkhu [scr] (< Pāli: Sivijaya-Bh.) 23 (1833) (9) phuuk 8, p 44
- Sin Prahya, Naay [spp, don] 04 (AD 1495) (1) phuuk 15, p 58 (2) phuuk 2, line 1 on left margin; also on phuuk 2, line 48, phuuk 7, line 28
- [Sivijaya-Bhikkhu], s. Siiwijeey-Bhikkhu
- Somḍejh Bra "Cau Jiiwiṣ, s. "Cau Anantawṛariddhideej
- Somḍejh "Cau Mahaajiiwiḍ, s. "Cau Anantawṛariddhideej
- Somḍecch "Cau Waḍ Candamoolii (Candamuulii),
s. Mahaa-Aggasaamii ...
- Somḍecc Paramapobbitt Sihaa Anantāraya Raajaadhiraas "Cau,
s. "Cau Mahaayassaraajaa
- Sudhamma-Bhikkhu [scr] 16 (AD 1869) (7) phuuk 9

Sundarapañño [don] **02** (n.d.; 16th c.?) (1) p 3 (3) p 9 (Sundara)
 Suar Prahya, Mahaatheen [spp, don] **01** (AD 1495), front cover folio
 Traa, 'Hmüün "Nqoy, s. {Gaam} Baa, Naan [don]
 Uppanaama-Bhikkhu [scr] **23** (AD 1833) (2) phuuk 1, front cover folio
 Wajirapañño "Cau, Mahaa, s. Mahaa Wajirapañño ...

E. Names of Places

Bra Nagqor Müüan 'Naan, s. Müüan 'Naan
 Buua, Müüan, s. Müüan Buua
 'Daa "Sqoy*, s. Müüan 'Daa "Sqoy
 Hin (or Hrin) 'Haa*, Müüan s. Müüan Hrin 'Haa*
 Jään, Müüan*, s. Müüan Jään*, Müüan Jlään*
 Jlään, Müüan*, s. Müüan Jlään* Müüan Jään*
 "Laan "Jaan 'Rom Khaaw **19** (3) phuuk 2, (4) phuuk 11
 Lambaan, s. Index F: [Wad] Bra Dhaad "Cau Lambaan
 Lampang, s. Index F: [Wad] Bra Dhaad "Cau Lambaan
 Lan Chang (Lanchang, Lanxang, Lanxang Homkhao, Lan Sang), s.
 "Laan "Jaan 'Rom Khaaw
 Lan Sang, s. "Laan "Jaan 'Rom Khaaw
 Luang Prabang, s. Müüan Hluuan Bra Paañ
 Müüan 'Bää **18** (3) **29** (2); s. also Müüan 'Brää
 Müüan 'Brää **17** (1); **19** (1), (2) **21** (1), (3) **22** (1), (4) **23** (1), (4)
 24 (2) **25** (1), also at the end of phuuk 10
 Müüan Buua (Pua) **16** (6), (7) **29** (3)
 Müüan 'Daa "Sqoy **04** (1), (2); **05** (1); **07** (2), (4); **08** (1), (3), (4), (7)
 (probably also nos. **01**, **02**, **03**, **06**, **09**, **10**, and **11**)
 Müüan Gwaan* (Nan) **29** (5)
 Müüan Hluuan Bra Paañ **19** (1), (2) **21** (1), (3) **22** (1), (3) **25** (1)
 Müüan Hrin 'Haa* (Nan) **30** (6)
 Müüan Jään* **23** (9); s. also Müüan Jlään*
 Müüan Jlään* **23** (6); s. also Müüan Jään*
 Müüan 'Naan **17** (1) **23** (1) **16** (7); **30** (6): Bra Nagqor Müüan 'Naan
 (7): Nagqor Müüan 'Naan (8): Müüan Nandapulii Bra Nagqor
 Müüan 'Hnaan **23** (9): Müüan Nandapurii Sree Müüan 'Naan
 29 (5): Müüan Nandapurii Nagqor

Müüan Nandapulii Bra Nagqor Müüan 'Hnaan, s. Müüan 'Naan
 Müüan Nään **16** (7)
 Nan, s. Müüan 'Naan
 Nandapurii Nagqor, s. Müüan 'Naan
 Nandapurii Sree Müüan 'Naan, s. Müüan 'Naan
 Nään, Müüan, s. Müüan Nään
 "Paan 'Daa Huua Rüüan Ban* (Nan) **12**, passim
 "Paan 'Hmai* (Lampang?) **27** (2)
 "Paan Hnaad (Nan) **16** (4)
 "Paan "Kääm* (Nan) **29** (4)
 "Paan Yaam (?)* (Lampang) **27** (4)
 Phrae, s. Müüan 'Bää, s. Müüan 'Brää
 Pua, s. Müüan Buua
 Sungmen, Sung Men, s. following entry
 'Suuñ Hmeer (Phrae) **24** (2)
 Ta Soi (or Tha Soi), s. Müüan 'Daa "Sqoy
 Wiang Pua, s. Müüan Buua
 Wiang Soi, s. Müüan 'Daa "Sqoy
 Wiian Buua (Pua), s. Müüan Buua
 Wiian ('Daa) "Sqoy, s. Müüan 'Daa "Sqoy

F. Names of Monasteries

Aaraam 'Suuñ "Hmeer (Phrae) **23** (4)
 [Wad] Bra Dhaad "Cau Lambaan (Lampang) **02** (2), (3)
 Wad {Buu "Kääw} Sree Pur Rüüan (Phrae) **18** (3)
 Wad 'Daa Mahimsaa* (Nan) **16** (2), (4)
 [Wad] Dqor Jai* (Lampang?) **27** (2)
 Wad Hluuan Sree Jum (Phrae) **24** (2)
 Wad Huua Faay* (Nan) **29** (1)
 Wad Lqon* (Nan) **29** (3)
 Wad {Mahaasrohmana} Sree 'Un Müüan* ('Daa "Sqoy) **07** (4); s. also
 Wad Sree 'Un Müüan*
 Wad Naa 'Iian* (Lampang) **28** (8)
 Wad Nuua Dään (Nan) **15** (9)
 Wad Paak Nuua* (Lampang) **13** (1) **14** (2); also *ibid.*, on p 3

- Wạđ "Paan Düün* (Phrae) 23 (6)
 Wạđ "Paan "Kääm* (Nan) 29 (2)
 Wạđ "Paan Khqqr* (Nan) 16 (6)
 Wạđ Peeñsakađ (Nan) 29 (4)
 [Wạđ] Raajamondiiian* (Lampang?) 27 (2)
 Wạđ Sree 'Un (or 'Ur) Müüañ* {Yossa "Dau "Faa} ('Daa "Sqgy) 05 (1)
 07 (2), (4) 08, (1), (3), (4), (7) 20 (3); probably also colophon
 in 03
 Wạđ 'Suuñ "Hmeer, s. Aaraam 'Suuñ "Hmeer
 Wạđ Suuar Khuua* ('Daa "Sqgy [?]) 06
 Wạđ "Ton Hnur {"Naam Saa} (Nan) 15 (7)
 Wạđ 'Un (?) Müüañ* 03, s. Wạđ Sree 'Un Müüañ*

NB: Monasteries marked with * could not be located to date. They are not mentioned in the list published by the Social Research Institute [n.d.; 1984?] either. (See Bibliography).

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 BIHP Bulletin of the Institute of History and Philology,
 Academia Sinica, Taipei
 JAOS Journal of the American Oriental Society
 JPTS Journal of the Pali Text Society
 JSS Journal of the Siam Society
 VOHD Verzeichnis der Orientalischen Handschriften in Deutschland

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